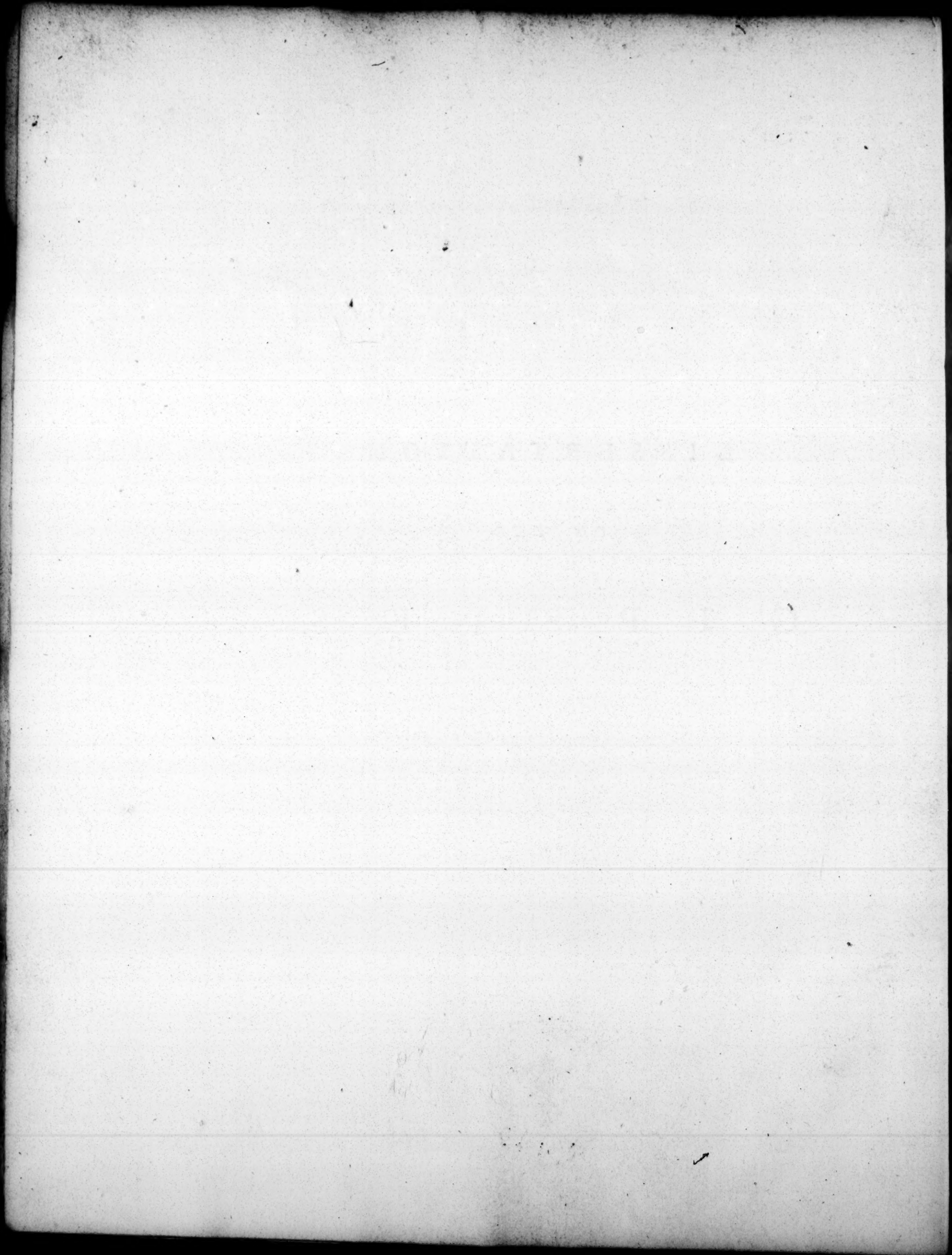


DISSERTATION

ON THE

G I P S I E S.



DISSERTATION
ON THE
G I P S I E S,

BEING

AN HISTORICAL ENQUIRY,

CONCERNING

The Manner of Life, Economy, Customs and Conditions of
these People in Europe, and their Origin.

WRITTEN IN GERMAN,

BY

HEINRICH MORITZ GOTTLIEB GRELLMANN.

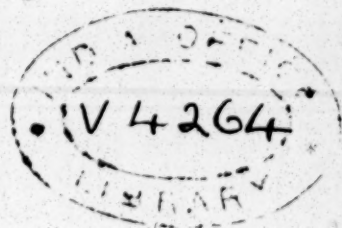
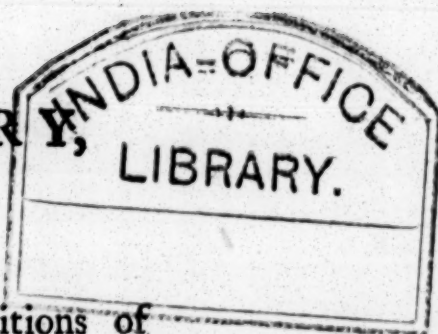
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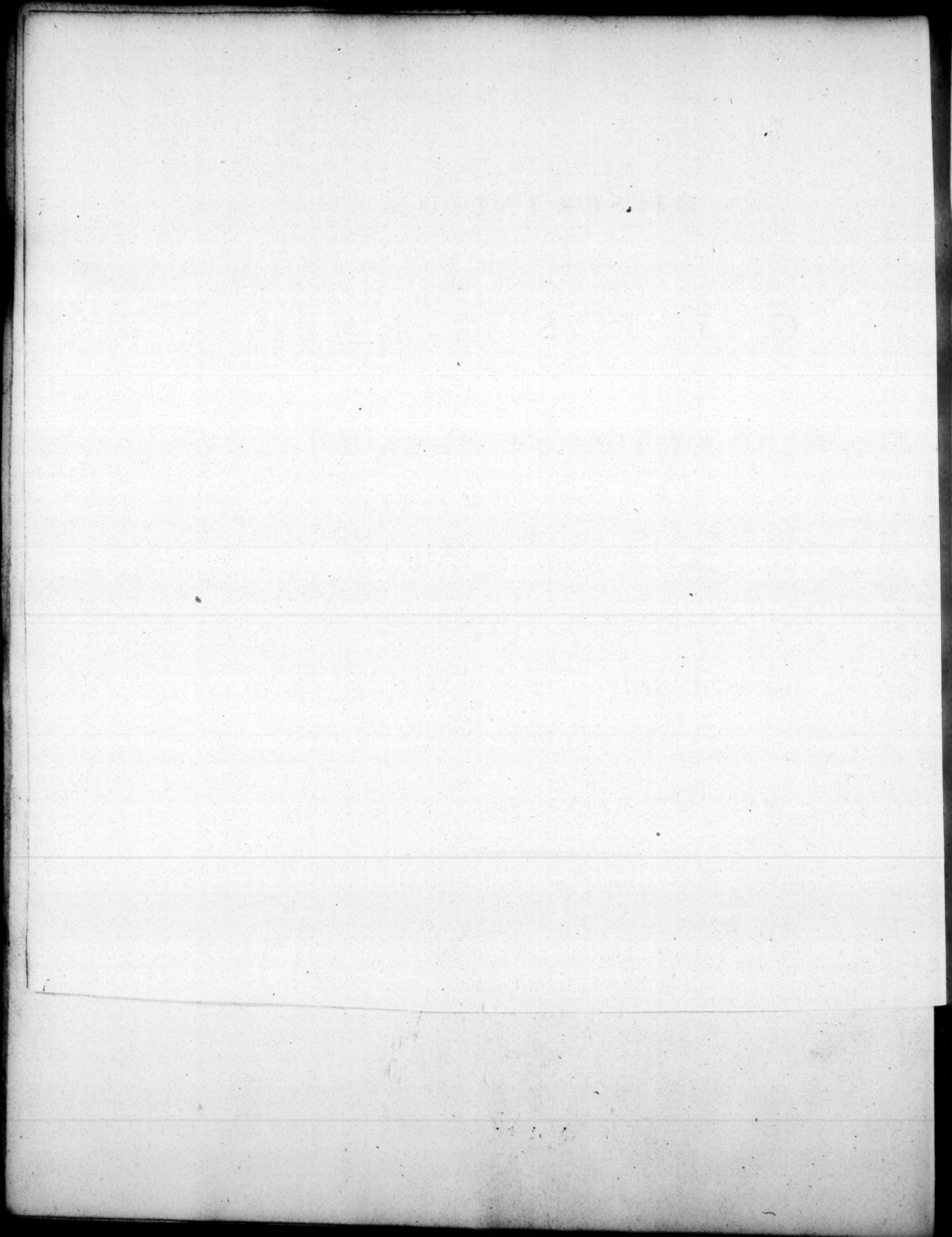
BY

MATTHEW RAPER, Esq. F. R. S. & A. S.

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T O

SIR JOSEPH BANKS, Bart. P. R. S.

S I R,

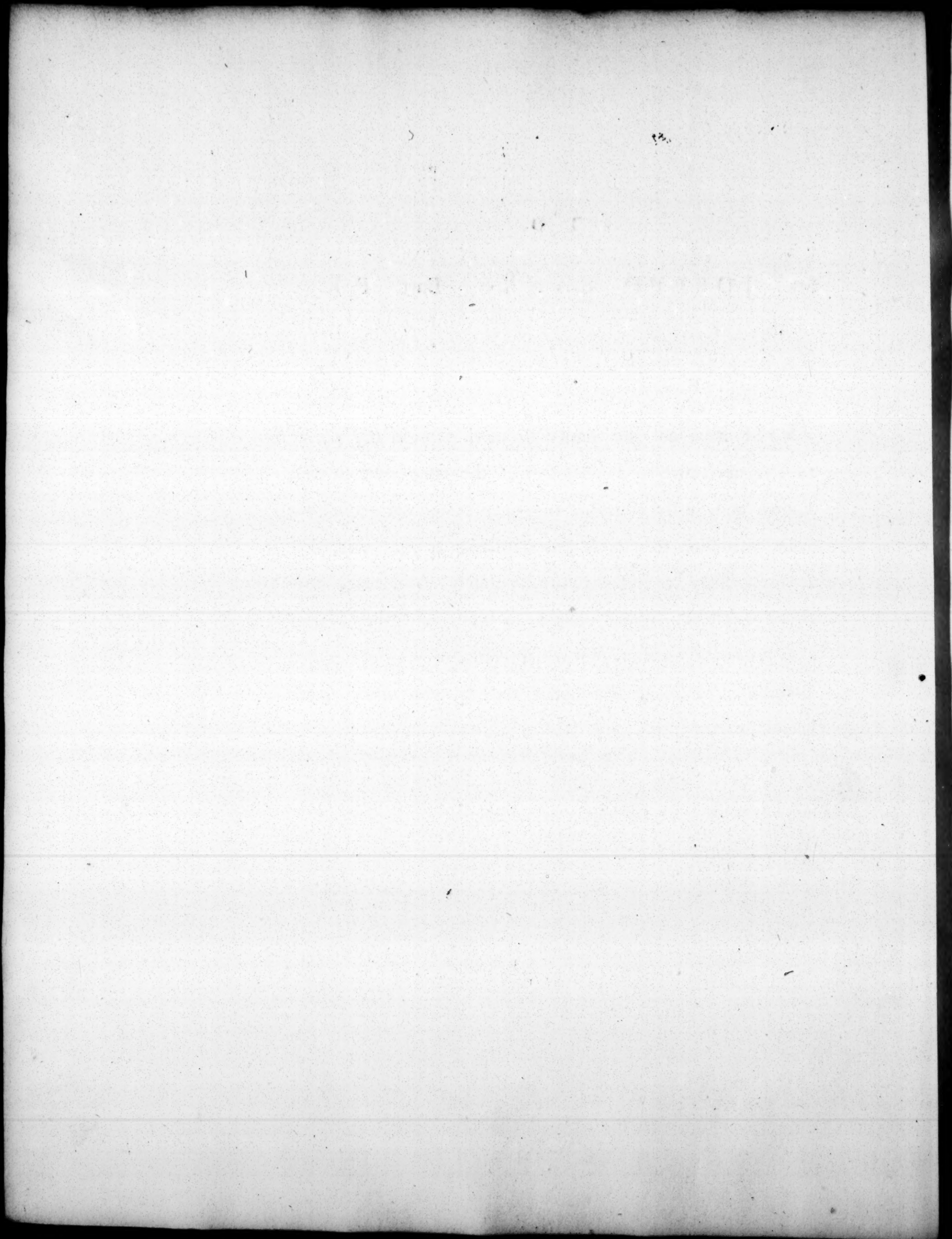
AS I have not the vanity to think it is in my power to add any lustre to a character at the same time so well known and justly admired, my only reason for requesting your permission to address this translation to you, was, that I might have an opportunity, publicly to declare, how much I esteem myself obliged to you, and that I shall ever retain the most grateful remembrance of your unremitted friendship. I have the honor to be, with the greatest respect,

S I R,

Your much obliged,

Humble Servant,

MATTHEW RAPER.



P R E F A C E.

AS my chief aim in translating the following Sheets, was to give such of my Countrymen, who are unacquainted with the German language, an opportunity of learning from what part of the World, it is probable the Gipsies came among us; I have been solicitous to render the exact meaning of the Author, without endeavoring to compose an elegant Treatise, which would, in many instances, have obliged me to deviate too far from the Original.

The Book having been printed off, before I knew it was intended to publish a Second Edition, it was impossible for me to incorporate the Additions into the body of the Work; therefore to avoid swelling it too much, the Reader will find only an Abstract of the most material Passages, in detached Paragraphs, and a compleat List of the Authors quoted by the German Writer.

Part

P R E F A C E.

Part of the Second Edition only tending to shew the great superstition of some of the Germans, or to corroborate proofs, already well authenticated in the First, I have only inserted such Places as relate entirely to the Gipsies, and of those merely what have not been treated of in the former Edition.

P R E F A C E.

ALTHOUGH much has been said and written concerning the Gipsies, nevertheless, except the article, in the Vienna Gazettes, about the Gipsies in Hungary, nobody has ever thought of publishing a circumstantial, connected account of the æconomy of these people, their opinions and condition, since they have been in Europe. Whatever has appeared, on this subject, has been in detached pieces, occasionally communicated by writers of travels, or by such persons, who, having made particular enquires about the origin of the Gipsies, formed a system of their own, concerning them; or lastly such hints as were buried in old records, or dispersed in various other books.

I cannot, therefore, think any apology requisite, for my having carefully collected these fugitive pieces, diligently examined and selected them, in order to try, whether it may not be possible, to compile some consistent history of this tribe, which has diffused itself through all the countries of Europe: especially as such a description, by reason of the strange and striking customs of the Gipsies, may be equally useful for entertainment, as for the promotion of the knowledge of manners and mankind.

I should notwithstanding, have been under the necessity of leaving great chasms, in many places, had I not been assisted with kind communications from obliging friends, in various parts: to whom I take this opportunity of returning my sincere thanks.

Many of these informations arrived very late, which prevented my book from coming out, according to promise; as I was unwilling to publish before the receipt of them. I must, for the same reason introduce here, what I could not insert in the fifth page, that there are in Poland and Lithuania, as well as in Courland, an amazing number of Gipsies. Their Waywode in Courland distinguishes himself from his equals, in other countries, being not only very much respected by his own people, but, even by the Courland nobility, is esteemed a man of high rank, and is frequently to be met with at entertainments and card parties in the first families, where he is always a welcome guest. The name of the present one is George, or (according to the Courland pronunciation) Gurge. His dress is uncommonly rich, in comparison of others of his kind, generally silk in summer, and constantly velvet in winter. The common Gipsies, on the contrary, are exactly like their brethren in other countries, in every particular: even with regard to religion, they shew the same levity and indifference; they suffer their children to be several times baptised, they now profess themselves to be Catholics, then Lutherans, and presently after nothing at all.

There

There might perhaps be just cause to accuse me of prolixity, in making my second section likewise a collection of opinions, concerning the origin of the Gipsies, and detaining the reader with all sorts of disputes, before he comes to my own sentiments and examination, were it not a sufficient justification, that I am bound not only to believe every one, but also to produce him to public view, in order to ascertain how much has already been discovered concerning the origin of this tribe; as it is from thence, that people must form a judgement whether I have cleared up any doubtful point, or whether, I have rendered, what before was dark, still more intricate.

If I have succeeded, in my endeavour, to trace the Gipsies from India, it would be base ingratitude in me, to conceal the great man, (Councillor Büttner) to whom I am indebted for one of my strongest proofs, viz. the comparison of the languages. To him belongs the whole catalogue, consisting, as far as relates to the Gipsy idiom, not only of the words collected and printed, down from Buonaventura Vulcanius to Mr. Rudiger; but also, in great measure, and particularly those respecting the grammar of a written collection, which Mr. Bauer, Hanoverian Secretary, took the opportunity in a journey to Hungary, of learning from the Gipsies resident in his own country. For this civility, though intended to Councillor Büttner,

he has at the same time a well founded claim to my thanks, which I take this public opportunity to return him.

The reason why this treatise is comprised in a smaller compass, than was announced by the advertisement, is, that I, at first, intended to compare more languages, viz. every one, that various authors had, at different times, given out as the Gipsy tongue. This affair, considering the assistance I had to depend upon, would not have been very difficult; but when I considered, how well this trouble might be spared, I confined myself to the Hindostan alone, not doubting, I shall be readily forgiven, for not, unnecessarily, taking up the reader's time in dry disquisitions.

Gottingen,

4th September, 1783.

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A N
HISTORICAL ESSAY,
ON THE
GIPSI ES.

INTRODUCTION.

THE Gipsies are a singular phenomenon in Europe; whether we contemplate their habitations, attend at their meals, or even only look in their faces, they always appear particular, and we are each moment struck with something new and extraordinary.

What appears most worthy of remark is, that neither time, climate, nor example, have, in general, hitherto, made any alteration. For the space of between three and four hundred years, they have gone wandering about, like pilgrims and strangers: they are found in eastern and western countries, as well among the rude as civilised, indolent and active people; yet they remain ever, and every where, what their fathers were — Gipsies. Africa makes them no blacker, nor Europe whiter; they neither learn to be lazy in Spain; nor diligent in Germany: in Turkey

b

Mahomet,

Mahomet, and among Christians Christ, remain equally without adoration. Around, on every side they see fixed dwellings, with settled inhabitants, they nevertheless, go on in their own way, and continue, for the most part, unsettled wandering robbers.

When we search for similar cases, among all the people who have quitted their mother country, and inhabited a foreign one, we do not meet with a single instance that exactly agrees with them. History certainly does record people, that have migrated, and remained the same in a strange country; but then this constancy has been either, on account of religion, permitted by the regents, or maintained by their victorious arms: but this last circumstance has existed much less frequently than one would imagine. Where a conquered people were more enlightened than their conquerors, it has often happened, that the latter have adopted their manners. The Romans became Greeks on the conquest of Greece; and the Franks became Gauls in that country: The Mantcheous vanquished the Chinese, but Chinese customs prevailed over those of the Mantcheous. How comes it then, that the Gipsies, who never established their manners and customs by force, nor, being bigotted to them by religion, obtained any toleration from government, remain unchanged, and resemble each other exactly, in every place? There are two causes, to which this is principally owing; one is the place from whence they originate, with their consequent way of thinking; the other is the circumstances which have hitherto attended their situation.

The

The Gipsies are an eastern people, and have eastern notions. It is inherent in uncivilised people, particularly those of Oriental countries, to be strongly attached to their own habits: every custom, every conception, which has once been current among them, be it ever so (1) pernicious or ridiculous, (2) is invariably preserved; or any affection which has once predominated in their minds, retains its dominion even for ages. Innovations do not easily succeed with them. The least deviation from custom is observed, and often resented with impetuosity. It is necessary, in order for any new thing to take root, that it be either introduced by cunning and force, or be attended with the most favorable circumstances. This latter was the case with Christianity. Providence had called Greeks and Romans into the east, and, by innumerable vicissitudes, had rendered that country ripe for further instruction: then came the great sower, Christ, scattered the seed, and it prospered. Mahomet, on the contrary, before he became strong enough to convince with the sword, brought about his purpose by art. He knew that the weak side of his countrymen, was their veneration for every thing handed down from their forefathers, so gave his new religion the coloring of antiquity.

He says, " We have swerved from the religion of our founder Abraham, and have introduced novelties among us: Abraham worshipped only one God, we have many Gods. I am sent to retrench these novelties, and to bring you back to the religion of your forefathers." This was the first ground Mahomet went upon, when the Ishmaelite would not acquiesce in the

having fallen off from Abraham's religion, he proceeded. " Ye
 " are illiterate people, ye have no books, the inhabitants of the
 " neighbouring countries have books, which contain the religion
 " of Abraham." The Arabians applied to the Jews and Christians,
 for information, on this head; as the event turned in favour of
 Mahomet, they yielded without contradiction. The new prophet
 proceeded, in teaching, and again appealed to the people with
 books: the Arabians too continued asking questions, being more
 tractable whenever his assertions were confirmed: when the con-
 trary happened, a dispute arose, in which the prophet could only
 get the better, by defending the antiquity of his madness at the
 expence of truth; accusing both the Jews and Christians with
 having falsified their books. (3)

What helped Mahomet with the Arabians, has been, in latter
 times, very serviceable to the Jesuits, in China. How would
 these cunning fathers have got admission for their religion, among
 the Chinese, unless they had referred to Confucius, (4) in aid
 of their doctrines? These are only instances of changes in reli-
 gion, it is the same in other things. In the eastern nations no
 improvement is adopted, be it of what kind it will, merely
 because it is an improvement. The Chinese are acquainted with
 the use of glass, yet their mirrors are always made of metal, and
 their windows of oyster shells. (5) Mechanical watches have
 been, for ages, used at the court of Peking, but the bulk of the
 nation depend upon fire and (6) water.

From

From the above it is evident, that the Gipsies, on account of their eastern origin, and consequent way of thinking, are not easily made to change from what they once are. When we further consider the circumstances, under which these people have hitherto existed, we want nothing more, to make us comprehend, why they have remained, to the present time, what they were at their first arrival in Europe.

Figure to yourself a person, in whom custom, and deep rooted affections, are the only, and at the same time, strong impulses to action; in whose soul, no new unwonted thoughts arise, in consequence of his own reflections, nor find easy admittance when proposed by others: leave this man entirely to himself, do not permit any of those means to be used, which are requisite to give a new turn to his ideas, and deep rooted prejudices; he must necessarily remain the same, and his latest posterity will continue like him: this is exactly the case with the Gipsies. Unused to reflect, fettered by habits, they arrived in our quarter of the globe. No state has, hitherto, done any thing for the express purpose of instructing or reforming them; except the Empress Theresa, by her regulations, which were never put in execution. On their first arrival, they procured passports, and free quarters, by their holy lies. They dispersed, begged, deceived the common people, by fortune telling; they stole, and for a long time nobody paid any attention to them. At last the evil grew too enormous, the complaints against them became so loud, that government was constrained to take official notice of them; they began punishing; hanging and beheading were not found sufficiently

ciently efficacious, yet it was necessary to go to the root of the grievance; it was judged expedient to banish them; a method more likely to render them worse than better, and even in other respects is liable to many objections, although the custom has prevailed, down to the latest times. The neighbour, to whom these unpolished guests were sent, sooner or later, followed the same method, till, in the end, they were persecuted by almost all kingdoms and states. Although, many states afterwards, relaxing of their severity, the Gipsies crept in, a few at a time, and were suffered to remain quiet: yet every one of them stood in fear, innocent or guilty, lest he might be taken unawares, merely because he was a Gipsy, and delivered over to the executioner. They had been accustomed in their own country, to live remote from cities and towns; now they became still more inhabitants of the forests and outcasts, as, in consequence of the search, which was made after them, or at least threatened to be made, they judged themselves to be more secure, in desarts and concealment, than they would have been in frequenting the places of abode, and having free intercourse with the civilised inhabitants: whereby they were deprived of the most probable means of making them change their manners. And yet had they not sequestered themselves so much from other people, or had they been more inclined to mix in society, it is not probable, without some direct interference of the state, that they would have been the better for it. They had two great obstacles to conquer. First, by mere intercourse, it would have been, generally speaking, a difficult matter, to eradicate the prejudices and customs from their Oriental minds. Secondly, being Gipsies, people would not easily have established any

any correspondence with them. Let us reflect how different they are from Europeans; the one is white, the other black. This cloaths himself, the other goes half naked. This shudders at the thought of eating carrion, the other prepares it as a dainty. Moreover these people are famed, and were even from their first appearance in Europe, for being plunderers, thieves and incendiaries: so that the European not only dislikes, but hates them. For the above reasons, Europeans have always driven the Gipsies away from them, (7) and it is only a few simple people, who have made a nearer acquaintance, in order to consult them in matters of superstition.

This is the state of what has been done and attempted, for their improvement; whereas, as soon as it was discovered, that the Gipsies were strangers, who thought of nothing less, than returning into their own country, if any plan had been formed to make them apply to something, and only half the wise regulations, left behind by the Empress Theresa in her states, for the management of these people, been adopted, and duly enforced, they would long ago have been divested of the rude nature of their ancestors, and have ceased to be the uncultivated branches of a wild stock. On the contrary, having always been left to themselves, it could not be otherwise, but that they must remain for ever, and in all places, the same.

Perhaps it may be reserved for our age, in which so much is attempted for the benefit of states and mankind, to humanise
a people.

a people, who, for centuries, have wandered in error and neglect. At least the great Joseph has now undertaken (8) it, whose orders are not used to be buried in slumber and oblivion, without effecting the purpose for which they were intended. It cannot be denied, that, considering the multitude of them, their reform is a very serious event to many states. Suppose, according to a rough estimate, that the Gipsies in Hungary and Transilvania, including the Banat, may amount to upwards of one hundred thousand; what a difference would it not make, in those countries, if one hundred thousand inhabitants, mostly loungers, beggars, cheats, and thieves, who now reap where they have not sown, consuming the fruits of others labor, were to become industrious useful subjects. Their reformation is a difficult task, as the attempts, made by the Empress Theresa, evince; a boy, (for you must begin with them from children, and not meddle with the old stock, on whom no efforts will take effect) would frequently appear in the most promising train to civilisation; on a sudden his wild nature would break out, he relapsed and became a perfect Gipsy again. But the matter is not, therefore, impossible: was it not even so with the Saxons, whom Charles the Great converted to Christianity? Let the state only persevere in its endeavors, something will be gained on the second generation, and with the third or fourth, the end will certainly be accomplished.

On considering the properties, and manners of the Gipsies, we may perceive, that these people are endued with very good capacities,

capacities, which promise to make a profitable return, for much trouble bestowed upon them. In the first Section I produce only one attempt, made on this speculation, and shall be happy to find it sufficiently compleat, to give the leading features of their character.

The origin of the Gipsies has remained a perfect philosopher's stone till now. For these two hundred years past, people have been anxious, to discover, who these guests are, who under the name of Gipsies, came unknown and uninvited into Europe, in the fifteenth century, and have chosen to remain here ever since. No older enquirer ever produced what met with his successor's approbation; a fourth scarce heard what a third had said, before he passed sentence and broached a new opinion. There is no cause for wonder at the miscarriage of these enquiries, which were neither more nor less, than a collection of conjectures, founded on imagination and partial speculation. An author set to work, to discover a country, or people to whom the Gipsies could belong, he found out a place which had been named, for instance, Zeugitana, or a people who bore some faint resemblance to the Gipsies. As one coal lights another, these two similarities became perfectly applicable to the Gipsies, he stopped here and published his discovery.

Several investigators laid their foundation on hearsay, and unauthenticated evidence; they then endeavored to help out this testimony by modelling the extraneous circumstances, which

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could

could not be passed over, in order to make them coincide with it; if, notwithstanding all this, difficulties still occurred, they borrowed Alexander's sword, and cut the knot which no milder means could undo.

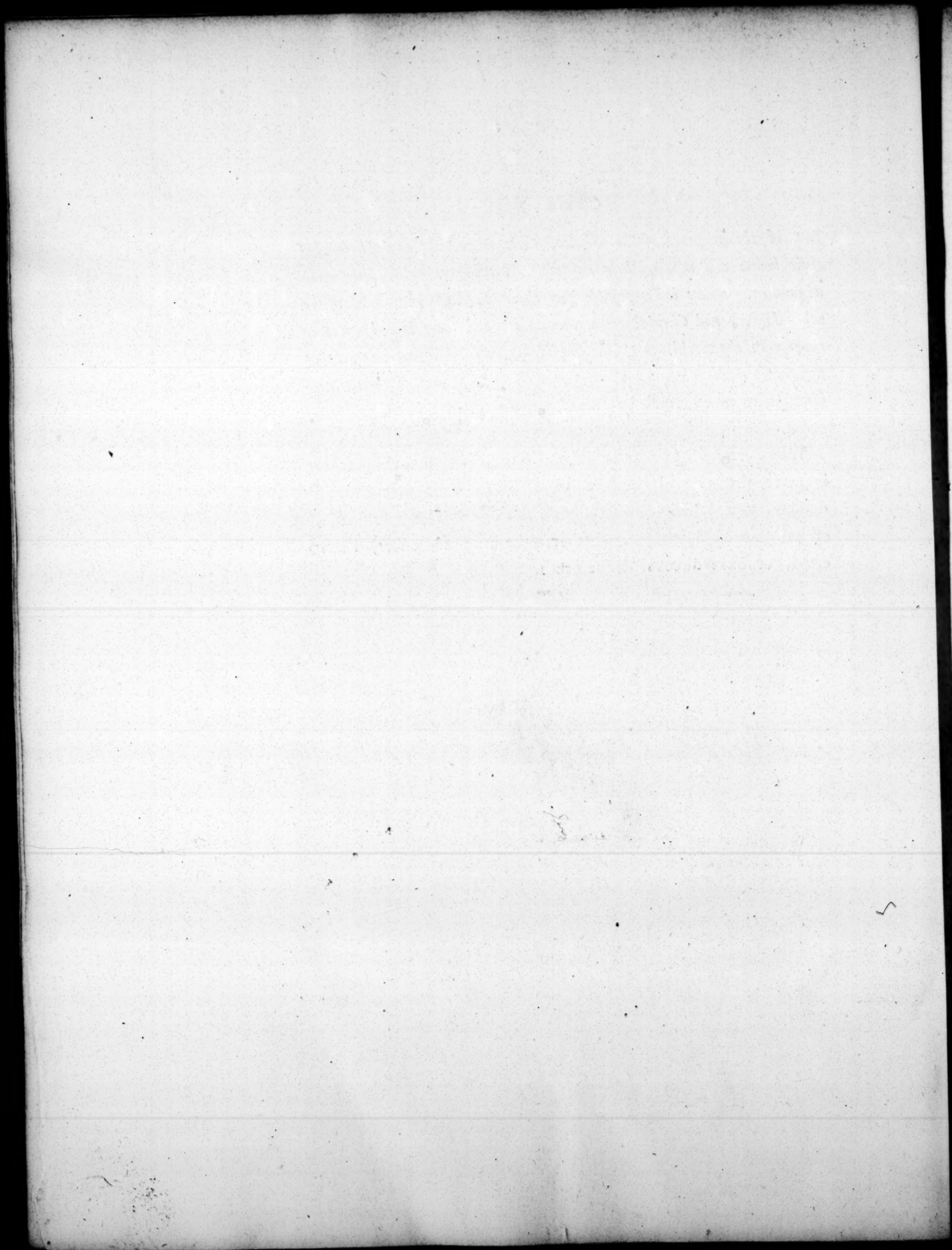
That this has been the mode of proceeding hitherto, it is unnecessary to prove here, as it will be frequently done in the course of the work. Even had the imagination not magnified any thing, nor modelled circumstances agreeable to its own fancy; yet the following, which is taken for granted, "*that two people resembling each other in one or two particulars, must be descended from the same stock*" is an over-hasty conclusion. In the first place reject that the most different nations may agree in some points, further, make the allowance for various parts of the world producing inhabitants with similar shapes and colors, what then remains to prove that the Gipsies are descended from any one of the people which they have been traced from.

There is no record, or historical source, leading to a direct discovery of the origin of the Gipsies; those which have been thought so, are not genuine. Therefore nothing remains, but to seek the truth through winding ways, by this means, it may certainly be found: a man must not go to tombstones, lately erected, in German church yards, nor adduce a single custom, or the name of a country bearing a resemblance to that of Gipsy, as grounds of proof; and, on the other hand, overlook an hundred difficulties, or even positive contradictions.

But

But if the language of the Gipsies, their name, the conformation of their bodies and minds, their customs and religious principles, mark a country, where it is possible for them to have been indigenous: when History and Chronology corroborate it, and there is not any other country in the world, to which the Gipsies, all these particulars taken together, could belong: Then the country, where all these circumstances meet, must be likewise their true mother country.

Whether their Hindostan origin has so much in its favor, is more than I will venture to affirm; as it may be very possible, that I believe what does not exist. The examination of judges must determine, whether, like my predecessors, I have erred, or have discovered the truth.



Dissertation on the GIPSIES.

SECTION I.

DESCRIPTION of the GIPSIES, *their manner of life, their customs and properties.*

CHAPTER I.

Various appellations of these people.

IT is no uncommon thing, for the same people to be called by different names, in different nations; this is the case of the Gipsies. The French had their first accounts of them from Bohemia, which occasioned their giving them the name of (Bohémiens) (1) Bohemians: the Dutch, supposing they came from Egypt, called them Heathens (Heydens.) In Denmark, Sweden, and some parts of Germany, Tartars (2) were thought of: the Moors and Arabians, perceiving their propensity to thieving, chose the name Charami (3) (robbers) for them. They were formerly called Pharaohites, in Hungary, (Pharoah nepek, Pharoah's people) and the vulgar in Transilvania, continue that name for them. (4) The English do not differ much from these latter, calling them Egyptians (Gipsies), any more than the Portuguese and Spaniards (Gitanos). (5) The Cle-

Chap. I. mentines in Syrmia, use the appellation, Madjub, (6) and the inhabitants of the lesser Bucharra that of Diajii. (7) The name of Zigeuner has extended itself farther than any other: these people are so called not only in all Germany, Italy and Hungary, (tzigany) but frequently in Transilvania, (8) Wallachia and Moldavia (Cyganis). (9) Moreover the Turks, and other eastern nations have no other than this name for them (10) (Tschingenés), and perhaps the before cited Diajii, of the Bucharrians, may be the very same. Some say they call themselves Moors, (11) but that is false, as Moor is not the name of any people, it is only an adjunct: (12) it is really a pity, since this name would have been so fair a pretence to make Amorites of them, as some writers have done. It is not by any means proved, that the modern Greeks called them Athingans; (13) this opinion rests more on the arbitrary assertions of some learned men, than on real facts: which is also the case with the rest of the catalogue of names, that have been dispersed, in various treatises on the origin of the Gipsies; as will be demonstrated farther on.

CHAPTER II.

On the dispersion of the Gipsies, and their numbers in Europe.

IT is incredible how numerous these people are, and how wide they have dispersed themselves over the face of the Earth. They wander about in Asia; (1) in the interior part of Africa, they plunder the merchants of Agades; (2) and, like locusts, have overrun most European countries. America seems to be the only part of the world, where they are not known, as I find no mention made of them, by any writer on that quarter of the globe. I shall

shall not detain my reader with the history of those in Asia and Africa; as we have not any minute accounts of them; but will confine myself to those in Europe. Chap. II.

There are but few countries, here, which are entirely free from Gipsies; although, for centuries, every state has been endeavouring to rid itself of them. Under King Henry VIII. (3) and Queen Elizabeth, (4) they were set up as a mark for general persecution in England: there are, nevertheless, great numbers still to be found there: (5) seven or eight years ago, they even threatened to set the town of Northampton on fire, because the magistrates had arrested some of their young people, whose release they solicited in vain: several of them were hanged for it: they had in the mean time shewn plainly, that their race was nothing less than annihilated. It is not uncommon, in the county of Bedford particularly, to see them lying, in bye places, to the number of forty or fifty together: but they are cautious how they travel about in companies, and are rarely seen, in towns or villages but by one at a time.

Spain contains so many of these people, especially in the southern provinces, that they go about in large troops; threatening to plunder and murder travellers, whom they happen to meet, in lonely places, where there is no city, nor any place of refuge near. (6)

Swinburne rates their number very high, assuring us, that the loss of the Gipsies would only be perceived by the apparent diminution of population. (7) Now as Spain contains eleven millions of people, how considerable a draft must it be to render it perceptible. Twiss also mentions a great many, but sums up

B. 2.

a determinate:

Chap. II. a determinate quantity, 40,000; (8) which is a great number to be sure, but certainly rather twice twenty, or even twice forty thousand too few, than a man too many; unless we charge Swinburne and others, with having greatly exceeded, even admitting, that he means to be understood as speaking of the southern provinces only.

In France they are rather scarce, for the obvious reason, that every Gipsy who can be apprehended, falls a sacrifice to the police. Lorrain and Alsatia are indeed exceptions, they being very numerous there, especially in the forests of Lorrain. Here they seem to meet with milder treatment, yet, according to the assurances of a traveller, many of them are to be found in the goals of Lorrain. They have increased the more in this district, in consequence of the late Duke of Deuxponts' having been very assiduous in looking after, and driving them from his dominions; whither the present duke will not suffer them to return.

I now come to Italy, where they are universally to be found, inasmuch that, as I am informed, even Sicily and Sardinia are not free. They are most numerous in the dominions of the Church; I presume, because *there* is the worst police, and much superstition. The former does not disturb, and the latter entices them to deceive the ignorant, as it affords them an opportunity to make a plentiful harvest by their fortune telling, and enchanted amulets. There is a general law throughout Italy, that no Gipsy shall remain more than two nights (9) in any one place: by this regulation, it is true, no place retains its guest long, but no sooner is one gone, than another comes in his room: it is a continual circle, and quite as convenient to them as a perfect toleration would be. Italy
rather

rather suffers than profits by this law, as, by keeping these people in continual motion, they do more mischief there than in other places. Chap. II.

They are very scarce in many parts of Germany; as well as in Switzerland and the Low Countries. A man may live many years in Upper Saxony, or in the districts of Hanover and Brunswic, without seeing a single Gipsy: when one, by chance, strays into a village or town, he makes as much disturbance as if the black gentleman appeared, with his cloven foot; he frights children from their play, and draws the attention of the older people, till the police officers get hold of him, and make him again invisible. On the contrary, in other provinces, particularly on the Rhine, a Gipsy is a very common sight. A few years ago there were such numbers of them in the Dutchy of Wurtemberg, that they were lying about every where: but as they either, according to custom, lived by thieving, by fortune telling or other tricks, plundering the common people of their money, the present Duke ordered some hundred soldiers, to drive them from their holes and lurking places, throughout his country, then transported the congregated swarm out of his dominions, just in the same manner as was above related, that they were treated by the Duke of Deuxponts.

I do not know how they are situated in Poland.

That they are to be found in Denmark, (10) Sweden, (11) and Russia, (12) is certain, but how numerous they are in those countries I cannot affirm. I shall therefore proceed to the South East part of Europe.

These

Chap. II. These countries seem to be the general rendezvous of the Gipsies; their number amounts in Hungary, according to a written account I have before me, to upwards of 50,000 : (13) and in the districts of the Banat, Grifellini (14) assures us, that when Count Clary occupied the place of President, they were reckoned to be 5500 : yet they appear to be still more numerous in Transilvania. It is not only Mr. Benko, who says they swarm upon the land like locusts, (15) but I have also a certain calculation from Hermanstadt, wherein their numbers are estimated at between 35 and 36,000.

Cantemir says the Gipsies are dispersed all over Moldavia, where every Baron has several families of them subject to him; (16) in Wallachia, and the Slavonian (17) countries, they are quite as numerous. In Wallachia and Moldavia they are divided into two classes, the princely and bojarish, the former, according to Sulzer, amount to many thousands, but that is a mere trifle, in comparison of the latter: there is not a single bojar in Wallachia, but has at least three or four of them for slaves, the rich have often some hundreds each, under their command.

Bessarabia, all Tartary, Bulgaria, Greece, and Romania, swarm (18) with them; even in Constantinople (19) they are innumerable. In Romania, a large tract of Mount Hæmus, which they inhabit, has acquired from them, the name *Tschenghe Valkan*, (Gipsy Mountain.) This district extends from the city Aydos, quite to Philippopolis, and contains more Gipsies than any other province in the Turkish empire. (20)

From what has been advanced, the reader will be enabled to form some conception, how considerable a set of people the Gipsies are

are in Europe, independent of the numbers that are in (21) Egypt, Chap. II. and some parts of Asia.

If we had an exact estimate of them in the different countries, or if the unsettled life of these people, did not render it extremely difficult to procure such an one; the immense number would greatly exceed what we have any idea of. At a moderate calculation, without being at all extravagant, they might be reckoned at between 7 and 800,000. What a serious matter of consideration, when we reflect, that the greatest part of these people are idlers, cheats and thieves? What a field does this open for many a government's contemplation? but more of this in another place.

CHAPTER III.

The properties of their bodies.

HAD the Gipsies made no more than a temporary appearance, and we could only be acquainted with them, from the annual publications of former centuries; it would be difficult to form any other idea, than that they were a herd of Monsters and Beelzebubs. We find in those books, frequent mention made of a *savage people, black* (1) *horrid men*. But now that they have continued to our time, and we have an opportunity of seeing, with our own eyes, how they are formed, and what appearance they make, they are so fortunate, as to have authors, who commend their beauty, and take great pains to set forth their advantages; though (2) many, indeed most of the moderns, their color and looks being the same, (3) perfectly agree with the writers of past centuries, in their accounts

Chap. III. accounts of them. Both parties are in the right, when we consider, that what appears beautiful in the eyes of one person, is possibly ugly and deformed in the eyes of another: this depends entirely upon use. For this reason their dark brown, or olive colored skin, with their white teeth appearing between their red lips, may be a disgusting sight to an European, unaccustomed to see such pictures. Let me only ask if, as children, we have not at some time or other run affrighted from a Gipsy? The case is entirely altered, if we only divest ourselves of the idea that a black skin is disagreeable. Their white teeth, their long black hair, on which they pride themselves very highly, and will not permit to be cut off, their lively black rolling eyes, are, without dispute, properties which must be ranked among the list of beauties, even by the modern civilized European world. They are neither overgrown giants, nor diminutive dwarfs: their limbs are formed in the justest proportion. Large bellies are, among them, as uncommon as hump backs, blindness or other corporal defects. When Grifellini asserts that the breasts of the Gipsy women, at the time of their nursing, increase to a larger size than the child they give suck to, it is an assertion destitute of proof, and just as true as many other arguments he adduces to prove the Gipsies are Egyptians. Probably he may have confounded himself, by thinking of the Hottentots, that circumstance being true of them, though not of the (4) Gipsies. Every Gipsy (5) is naturally endued with agility, great suppleness, and the free use of his limbs: these qualities are perceptible in his whole deportment, but in an extraordinary degree, whenever he happens to be surprized in an

an improper place: in the act of thieving, with a stolen goose or fowl in his hand, he runs off so nimbly, that unless his pursuer be on (6) horseback, the Gipsy is sure to escape. These people are blessed with an astonishing good state of health. Neither wet nor dry weather, heat nor cold, let the extreams follow each other never so quick, seem to have any effect on them. Gipsies are fond of a great degree of heat; it is their greatest luxury to lie day and night so near the fire, as to be in danger of burning; at the same time they can bear to travel, in the severest cold and frost bareheaded, with no other covering than a torn shirt or some old rags, carelessly thrown over them, without fear of catching cold, cough, or any other disorder. (7)

Chap. III.

If we endeavour to discover the causes of these bodily qualities of the Gipsies, we find them, or at least, some of them, very evidently in their education and manner of life. They are lean, but how should they be corpulent, as they are not guilty of excess in eating or drinking; for if they get a full meal to day, they must not repine, if they should be under the necessity of keeping strict fast tomorrow, and the next day. They have iron constitutions, because they have been brought up hardily. The pitiless mother, takes her three months old child upon her back, wanders about in fair or foul weather, in heat or cold, without troubling her head what may happen to it. When a boy comes to be three years old, his lot is still harder. While an infant, and his age reckoned by weeks and months, he was at least wrapped up close in rags: but now, deprived even of those, he becomes, equally with his parents, exposed to the rigour of the elements, for want of covering; he is now put to the trial how far his legs will carry

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him,

Chap. III. him, and must be content to walk on the ice in the frost, with no other defence for his feet than thin socks. Thus he grows up, and attains his good health by hardship and misery : We may as easily account for the colour of their skin. The Laplanders, Samoyeds, as well as the Siberians, have brown, yellow colored skins, in consequence of living, from their childhood, in smoak and dirt as the Gipsies do : these would, long ago, have got rid of their swarthy complexions, if they had discontinued their Gipsy manner of living. Observe only a Gipsy from his birth, till he comes to man's estate, and one must be convinced, that their color is not, so much, owing to their descent, as to the nastiness of their bodies. In summer the child is exposed to the scorching sun, in winter it is shut up in a smoaky hut. Some mothers smear their children over with a black ointment, and leave them to fry in the sun or near the fire. (8). They seldom trouble themselves about washing, or other modes of cleaning themselves. Experience also shews us that it is more education and manner of life, than descent, which has propagated this black color of the Gipsies, from generation to generation. Among those who profess music in Hungary, or serve in the Imperial army, where they have learnt to pay more attention to order and cleanliness, there are many to be found, whose extraction is not at all discernible in their (9) color. As they had, probably, remained to the age of twelve or fourteen years, under the care of their filthy parents ; they must necessarily have borne the marks of the dirt contracted during these fourteen years, when they first began to adopt a different mode of life. How much less then, should we be able to distinguish a Gipsy, if taken when a child from its sluttish mother, and brought up under some cleanly person.

person. In the same manner, we may account for their white teeth and sound limbs, from their manner of life. The former are evidences of their spare diet, the latter prove them to have been reared more according to the dictates of nature, than those of art and tenderness. Chap. III.

CHAPTER IV.

On their food and beverage.

THOSE among them, who are more connected with civilized people, are not remarkable in their diet; though it is to be observed of them, as well as other Gipsies, that they are not at all neat in their cookery. The others, on the contrary, have their table furnished in a very extraordinary way. Sometimes they fast, or at best, have only bread and water to subsist upon, at other times they regale on fowls and geese. It is a great feast to them, whenever they can procure a roast, of cattle that have died of any distemper. It is all one to them, whether it be the carrion of a sheep, hog, cow, or other beast, horse flesh only excepted: they are so far from being disgusted with it, that to eat their fill of such a meal, is to them the height of epicurism. When any one censures their taste, or shews surprise at it, they answer, "the flesh of a beast which God (1) kills, must be better than of one killed by the hand of man." They therefore take every opportunity of getting such dainties. That they take carrion from a laystall, as is affirmed of the Gipsies in Hungary, (2) is by no means certain, any more than that they eat horse flesh. (3) But

Chap. IV. if a beast, out of an herd dies, and they find it before it becomes rotten and putrified; or if a farmer gives them notice of a cow dead (4) in the stable, they proceed without hesitation, to get possession of their booty. Their favourite object is animals, that have been destroyed by fire, therefore, whenever a conflagration has happened, either in town or country, the next day the Gipsies, from every neighbouring quarter, assemble and draw the suffocated, half consumed beasts out of the ashes. Men, women and children, in troops, are extremely busy, joyfully carrying the flesh home to their dwelling places: they return several times, provide themselves plentifully with this roast meat, and gluttonize in their huts, as long as their noble fare lasts. (5) The manner of dressing this delicious food, is curious, they boil or roast what is intended for the first day, if they have more than they can consume at once, the remainder is either dried in the sun, or smoked in their huts, then eaten without any farther preparation. (6)

I might here introduce something concerning their taste for human flesh, and adduce as proofs, the instances which have lately happened in Hungary, (7) were I not apprehensive it might be objected, that these examples are different from common experience, as well as from the old accounts, handed down to us, concerning these people. I shall, therefore, not insist on this article, but entirely give up the point, of Gipsies being men eaters, except just hinting, that it would be expedient for governments to be watchful. The instances, in Hungary, do not appear, by any means, so casual and uncommon, as people may imagine. What, according to the nicest examination has been done, not by *one* but *many*, not by *ten*, but even *two hundred*, and perhaps by *thousands*; not *yesterday* and

and to day, but *many years back*; finally, *not by the whole body together, but single parties by themselves, in different places*; shall these things be deemed only casual excesses? Should it be asserted, in addition to this, that the eating human flesh is in use, and an allowed thing, in the country from whence they originate; we might with greater probability mention this shocking fact, of feeding on human flesh, as a prevailing custom among the Gipsies. This is expressly mentioned in histories, which assure us, that among the particular class of people, from whom the Gipsies spring, it is a long established habit, for the nearest relations and friends, to kill and eat each other. I shall not bring proof of it in this place, as it belongs to the second section: let it suffice, just to have hinted the matter, in order that it may be known, towards what people we are to look for the Gipsies. As to the objection, that among all the crimes with which they have been charged, in the older writings, *eating human flesh* is not positively alledged against them, it may be obviated by more than one answer. In the first place let it be attended to, history relates, and the event in Hungary confirms, that they murder one another; further, consider their wandering way of life; lastly, that they generally abide in bye places; and it may all be easily accounted for. An hundred fathers may sacrifice their children to their voluptuousness, and the crime as often remain concealed. The absent person is not missed, as nobody watches over a family, continually in motion, and every where a stranger. Just as unlikely is it, that government should be informed of it; they cannot attend to what is transacted in corners, at a distance from their place of residence. There is no reason to suppose any of their own people should think it their duty

Chap. IV. duty to inform, as not being contrary to their usual practice, they do not esteem it wrong. It is very possible for them to have destroyed many others, without being recorded in the courts of justice, or noticed in the annual publications. Who ever thought to enquire of them, after any traveller, who, far distant from his own country, might have fallen into their hands and been cut off. Or how are the remains of the poor victim to be traced, if they devour what is eatable, and burn the bones. (8) Those Hungarian wretches, have, according to their own account, for twelve years gratified their horrid cravings, undiscovered by the magistrates, in a country where the police is by no means bad: perhaps they might have gone on unsuspected for ever, had they not laid their unlucky hands on the people of the country, thereby bringing on a strict enquiry, and rendering the discovery more easy. Nor do the older writings seem to be entirely silent on this head, at least there is an appearance of something of the kind in them. Many authors mention the Gipsies stealing people, and accuse them particularly of lying in wait for young children. (9) Others again deny this, saying, that the Gipsies have brats enough of their own, therefore need covet nothing less than strange children. (10) How does it look, if we suppose they did not want to rear these children, but to sacrifice them to their inordinate appetite, and the Hungarian intelligence expressly says, they were particularly fond of young subjects. What renders the truth of this accusation, in the old writings suspicious, is, that before even a single Gipsy had set his foot in Europe, the Jews lay under the same imputation. (11) Perhaps in this, as in many other instances, the calumny invented against the Jews, might be transferred to the

the Gipsies also. This alone considered, the imputation of kidnapping children might become doubtful, but then occurs the weighty circumstance, that it has been judicially proved in England; and, in the reign of Queen Elizabeth, an act of parliament was passed on the occasion. (12) Enough of this; let people reason upon the cannibal appetite of the Gipsies as they will, from what has been said, there will always remain ground for suspicion.

After having shewn how little nice they are in their appetites, we should scarcely expect to find them squeamish, with regard to those things which are highly esteemed among civilized people. Grifelini gives a long catalogue of articles of diet, which are disagreeable to a Gipsy's palate. Not to mention beans and onions, the other rejected meats are by no means trifling, viz. red bream, perch, lampreys, with every kind of wild fowl. (13) This assertion is very dubious, for Gipsies not only do eat beans and onions, but are very fond of them, (14) and as for the red bream, pheasants, partridges, perch and lampreys, their only reason for abstaining from them, is the difficulty of procuring them: in that they are in the same predicament with many other people.

The Gipsies are not much accustomed to baking of bread, that is an article which they buy, beg, steal, or go entirely without. If by chance they do bake, it is done quite in the eastern method. A wood fire is made on the ground, which soon becomes embers, in the mean time the mother kneads her dough, forms it into small cakes, lays them on the hot ashes, which bake them. (15)

It

Chap. IV. It is no part of their politeness to eat with a knife and fork, to use a table or plate, even a dish is by no means universal among them. Their whole kitchen and table apparatus, consist of an earthen pot, an iron pan, which also serves for a dish, a knife and a spoon. When the meal is ready, the whole family sit around the pot or pan, the boiled or roast is divided into pieces, on which they fall to; their fingers and teeth, serving them for knives and forks, as does the ground for table and plates. (16)

The common drink of the Gipsies is water,; now and then beer when it costs them nothing. Wine is too costly, nor is it particularly grateful to them. The case is very different when (17) brandy comes in question, which they love immoderately. They like to intoxicate themselves, which being easiest, and soonest effected with brandy, it is in their esteem the only liquor worth purchasing, all they can earn goes that way; whenever by chance they become possessed of a penny, it is expended at the first house where brandy (18) is to be met with. Every christening, wedding, or other occasion of rejoicing, is solemnized with brandy. If they have plenty of it, they carry the world before them, each tries, by screaming or hallowing, to express his felicity, and shew how perfect his happiness is. (19)

Notwithstanding the great thirst the Gipsies have for brandy, it is even exceeded by their immoderate love for tobacco. This is not, as one should suppose, peculiar to the men; for the women sometimes exceed them in it: they not only smoak it, but chew and swallow the very leaves and stalks, with great avidity. In order that it may the sooner reach its place of destination, and stimulate the gums and tongue more forcibly, they
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make use of a pipe not longer than one's finger; this pipe is made of wood, for æconomical reasons, as it absorbs the moisture, and thereby becomes a very great Gipsy delicacy, for having smoaked it as long as they chuse, they gnaw it with astonishing greediness, till not a splinter remains. It is immaterial, whether the pipe be smoaked by the person himself or another, to bring it to the proper degree of perfection. He accepts it, as a valuable present from any body, and is so choice of it, that it frequently lasts him many days. He will abstain from food for more than a day, when he can procure a leaf of tobacco, or a piece of his pungent pipe, which he chews, drinks a little water, and is happy. (20) This surely exceeds every thing one has heard of the most famous smoaker. Chap. V.

CHAPTER V.

On the dress of the Gipsies.

THERE is no reason to expect, that the description of the dress of a set of people, whose whole æconomy belongs to the class of beggars, should exhibit any thing but poverty and want. The first of them which came to Europe, appeared ragged and miserable, (1) unless we perhaps allow their leaders to have been an exception, (2) in like manner their descendants have made shift for hundreds of years, and still do. This is remarkable in the countries about the mouth of the Danube, which abound with Gipsies, namely Transilvania, Hungary, and Turkey in Europe, where they dress more negligently, than in any part of Germany.

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Chap. V. The Gipsies esteem a covering for the head a vety uselefs thing : the wind will not easily blow his hat off, who never wears any thing of the kind, except when he has a mind to make a figure, even then a rough cap (3) supplies the place of one. The covering for his feet also does not cost him much. In winter, provided the female Gipsies do not knit socks, which their women in Moldavia and Wallachia do, with wooden (4) needles, they wind a couple of rags round the feet, which in summer they lay aside as unnecessary. (5) They are not better provided with linen, as the women neither spin, sew, nor wash. For want of change, what he once puts on his body, remains there till it rots and falls off of itself. (6) His whole drefs often consists of only a pair of breeches and a torn shirt.

We are not to suppose that the Gipsies drefs so ill because they are indifferent about it, on the contrary, they love fine cloaths to an extravagant degree : the want proceeds from necessity, which is become a second nature, forgetting that labour and care are the means to procure, as well cloaths as nourishment. Whenever an opportunity offers of acquiring a good coat, either by gift, purchase, or theft, he immediately bestirs himself to become master of it, he puts it on directly, without attending, in the least, to whether it suits the rest of his apparel. If his dirty shirt had holes in it as big as a barn door, or his breeches were so out of condition, that one might perceive their antiquity at the first glance; were he unprovided with shoes, stockings, or a hat, it would not prevent his strutting about in a laced coat, and valuing himself the more upon it, in case it happened to be a red one. Martin Kelpius therefore says, that the Gipsies in Transilvania, spend all their earnings

earnings in alehouses and in cloaths. Their dress is so particular, Chap. V.
that it would excite laughter in the sternest philosopher, to see a
Gipsy parading about, with a beaver hat, a silk or red cloth coat,
at the same time his breeches torn, and his shoes or boots covered
with patches. (7)

Benko also assures us, that this kind of state is common in
Transilvania, and adds, the Gipsies are particularly fond of cloaths
made after the Hungarian fashion, or which had been worn by
people of distinction (8). All this is equally the case with respect
to the Gipsies in Hungary. I shall transcribe the whole passage
from the Imperial Gazettes, being very much to the purpose.
“ Notwithstanding these people are so wretched, that they have
“ nothing but rags to cover them, which do not at all fit, and
“ are scarce sufficient to hide their nakedness; yet they betray
“ their foolish taste and vain ostentation, whenever they have
“ an opportunity.”

In Transilvania some of them wear the Wallachian dress, but
in Hungary they are so wedded to the country habit, that a Gipsy
had rather go half naked, or wrap himself up in a sack, than he
would condescend to wear a foreign garb, even though a very good
one were given to him. They like green very well, but scarlet is
the colour which they prefer to all others; for which reason a man
cannot appear abroad in a red habit, though worn out, without
being surrounded by a crowd of Gipsies, old and young, who in
the open street want to purchase of him, be it coat, pelisse, or
breeches. Unless severely pinched by the cold, or in case of the
greatest necessity, they will not deign to put on a boors coat:
they rather chuse to buy for their own use cast off cloaths, if they

Chap. V. happen to be ornamented with lace or loops, they strut about in such dresses, as proudly as if they were not only lords of the district, but of the whole creation. Thus they expend all the money they can spare, in such sort of cloaths, as are not at all becoming their station, nor answer any other purpose, but to betray their silly notions, and expose them to the world. They do not pay the least regard to symmetry, nor care what reasonable people think of their drefs; if they can only get something shining to put on, that will catch the eye, they give themselves no concern whether the rest is very bad, or whether they have it not at all. It is no uncommon spectacle to see a Gipsy, parading the streets, in an embroidered pelisse, or laced coat trimmed with silver buttons, barefooted, without an hat, and a dirty ragged shirt, or a pair of embroidered scarlet breeches, and perhaps no other covering but half a shirt. (9)

Nothing pleases an Hungarian Gipsy so much, as a pair of yellow (tschischmen) boots and spurs: no sooner do these glitter on his feet, but he bridles up, and marches consequentially about, often eying his fine boots, but never minds that his breeches may have lost a fore or a hind part, or be in some other respects quite shabby. (10)

The usual dress of the women is not a jot better than the men's, they have generally been thought rather to go beyond them in filth and nastiness. (11) (12)

Their appearance is shocking to any civilized person: their whole covering consists of, either a piece of linen thrown over the head and wound round the thighs, or an old shift hung over them, through which their smoky hides appear in numberless places.

places. Sometimes, in winter, they wrap themselves in a piece of woollen stuff like a cloak. Occasionally their dress partakes of the other sex, as they (13) wear breeches or some other male habiliment. They use the same covering for the feet as the men, either a pair of coarse socks, knit with wooden needles, which is commonly done in Moldavia and Wallachia, or they sew them up in rags, which remain on till the stuff perishes and falls off, or till spring comes on, at which season, both men and women go barefooted. (14)

Chap. V.

They are as fond of dress as the men, and equally ridiculous in it, they often *wear a dress cap*, while their rotten linen jacket, scarce covers those parts which nature instructs us to conceal, or leave their smocked breasts open to view. (15) In Spain they hang all sorts of trumpery in their ears, plaister their temples with great patches of black silk, besides a number of baubles about the neck. (16)

The Gipsies take very little trouble about their childrens dress, these run about naked in the true Calmuc stile, till ten years of age, when the boys get breeches, and the girls aprons. But this nuisance is probably at an end now, in the Imperial dominions, both in Germany and Hungary, an order, to that purpose, being issued out by the great Joseph, whose piercing eye, nothing escapes.

Before I dismiss this subject, I must mention a laudable custom among the Gipsies, in order to save their cloaths; when they have quarrelled, and mean to fight. Before they proceed to action, a truce takes place for a minute or two, to give the combatants time to strip to their shirts, that their cloaths may not suffer

Chap. V. suffer in the fray : then the storm breaks loose, and each lays on the other as hard as he can. (17) It has this use in it, that whenever any body appears in a ragged coat, they may affirm, on their honour, that it was not done in a Gipsy brawl.

CHAPTER VI.

On their family œconomy.

THAT these people are still the unpolished creatures that rude nature formed them; or at most, have only advanced one degree towards humanity, is evinced, among other circumstances, by their family œconomy.

Many of them are stationary, having regular habitations, according to their situation in life. To this class belong those who keep public houses in Spain, and others who follow some regular business in Transilvania and Hungary, which latter, have their own miserable huts near Hermanstadt, Cronstadt, Bistritz, Grosswaradein, Debresin, Eperies, Karchau, and other places. There are also many slaves to particular Bojars, in Moldavia and Wallachia, who do not wander from their place of residence any more than the others. But by far the greatest number of these people, lead a very different kind of life: ignorant of the comforts attending a fixed place to live at, they wander from one district to another in hords, having no habitations, but tents, holes in the rocks, or caves; the former shade them in summer, the latter screen them in winter. Many of these savage people, particularly
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in Germany and Spain, (1) do not even carry tents with them, Chap. VI.
but shelter themselves, from the heat of the sun, in forests, shaded
by the rocks, or behind hedges: they are very partial to willows,
under which they erect their sleeping place, at the close of the
evening. Some live in their tents (in their language called
(tschater) both summer (2) and winter; which they generally prefer
to every thing else. In Hungary, even those who have given up
their rambling way of life, and built houses for themselves, seldom
let a spring pass, without taking advantage of the first settled
weather, to set up a tent for their summer residence; under this
each one enjoys himself, with his family, nor thinks of his house,
till the winter returns, and the frost and snow drive him back to
it again. (3)

When he can get it, the wandering Gipsy, in Hungary and
Transilvania, has an horse; (4) in Turkey, an ass (5) serves to
carry his wife, a couple of children, with his tent. When he
arrives at any place he likes, near a village or city, he unpacks,
pitches his tent, ties his animal to a stake to graze, and remains
some weeks there: or if he does not find his station convenient,
he breaks up in a day or two, loads his beast, and looks out for
some more agreeable situation, near some other town. Indeed, he
has it not always in his power to determine how long he shall
remain in the same place; for the boors are apt to call upon him, on
account of fowls and geese, he has made free with. It sometimes
happens, when he is very much at his ease, they fall out with
bludgeons or hedge-stakes, making use of such forcible arguments,
that he does not hesitate a moment, to set up his staff a little
further off. Though, in general, the Gipsies are cunning enough,
when

Chap. VI. when they have purloined any thing, or done other mischief, to make off in time, before the villagers begin to suspect them. (6)

For their winter huts they dig holes in the ground, ten or twelve feet deep, their roof is made of rafters laid across, which are covered with straw and fods: the stable, for the beast which carried the tent in summer, is a shed built at the entrance of the hollow, and closed up with dung and straw. (7) This shed, with a little opening, rising above the roof, to let out the smoke, are the only marks by which a traveller can distinguish their dwellings. Both in summer and winter, they contrive to have their habitation in the neighbourhood of some village, or city. (8) Their favorite method of building is against an hillock, the holes in the level ground being only used in cases of necessity, when there is no rising ground near the spot they have pitched upon to pass the winter at. An Hungarian writer thus describes their method of constructing the second sort of huts. " They dig an hollow, " about a fathom broad, far enough into the hillock to bring " their floor on a level with the rest of the plain, in order to " form a firm upright wall, for the back of the building. Into " the wall they fix a beam, about six feet from, and parallel to the " floor, this beam reaches as far as the intended depth of the " house, seldom exceeding seven or eight feet. One end being " fast in the wall, the other rests on, and is fixed to, a pillar " or post driven into the ground. When that is done, they lay " boards, barks, or such other wood as they can find, against it " on each side, in form of a pointed roof, which viewed from a " distance, exhibits a front in the shape of an equilateral triangle. " The

“ The operation is concluded by covering the whole building Chap. VI.
 “ with straw, fods, and earth, to secure its inhabitants, from
 “ the rain, snow and cold. They always contrive, when they
 “ can, to place their edifice so as to front either the rising or
 “ mid day sun; this being the side where the opening is left,
 “ for a door to go in and out at, which is closed at night, either
 “ with a coarse woollen cloth, or a few boards.” (9)

One may easily imagine, how dismal and horrid, the inside of such Gipsy huts must be. Air and daylight excluded, full of damp, stink and filth, they have more the appearance of wild beasts dens, than the habitations of intelligent beings. Rooms and separate apartments are not even thought of; all is one open space, in the middle whereof is the fire, serving both for the purpose of cooking, and warming them; the father and mother lye half naked, the children entirely so, round it. Chairs, tables, beds or bedsteads, find no place here, they sit, eat, sleep, and do every thing on the bare ground, or at most, spread an old blanket, or in the Banat, a sheep skin under them. When they have a fine day, the door is set open for the sun to shine in, which they continue watching, so long as it is above the horizon; when the day closes, they shut their door, consign themselves over to rest, and sleep till the its return. When the weather is cold, or the snow prevents their opening the door, they make up the fire, sit round it till they fall asleep, without any more light than it affords. (10)

The furniture and property of the Gipsies have been already described; they consist of an earthen pot, an iron pan, a spoon, a jug and a knife; when it so happens, that every thing is compleat, they sometimes add a dish: these serve for the whole family.

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When

Chap. VI. When the master of the house is a smith by trade, as will be mentioned by and bye, he has a pair of bellows to blow up his fire, a small stone anvil, a pair of tongs, perhaps a couple of hammers, add to these a few old tatters, in which, as before mentioned, he dresses himself, his knapsack, some pieces of torn bed cloaths, his tent, with his antiquated jade, and you have a compleat catalogue of a nomadic Gipsy's estate.

There is very little to be said concerning the domestic employment of the women, the care of their children is little, indeed hardly any at all. They neither wash, mend their cloaths, nor clean their utensils, they seldom bake, the whole of their business then, is reduced to these few articles: dressing their food and eating it, smoaking tobacco, prating, and sleeping. They continue the whole winter in their hut, but at the first croaking of the frogs, they pull down their house and march off. (11)

Such is the condition of the Gipsies who wander about in Hungary, Turkey, and other countries, being no where, or rather every where, at home. The remainder of these people, who have reconciled themselves to a settled way of life, are in much better circumstances, and vastly more rational, than those I have just described. It might be reasonably expected, that those Spanish Gipsies, who are innkeepers, and entertain strangers, should be more civilised, but it also holds good, with regard to those in Hungary and Transilvania, who have different ways of gaining a livelihood. Their habitations are conveniently divided into chambers, are likewise furnished with tables, benches, decent kitchen furniture, and other necessaries. The few who farm or breed cattle, have a plough and other implements of husbandry, the others in
a certain

a certain degree what is wanted for carrying on their trade; though even here you are not to expect superfluity. Their habitations, cloaths, as well as every thing else belonging to them, indicate, that even these belong to the class of poor. They are very fond of gold and silver plate, particularly silver cups, which is a disposition they have in common with the wandering Gipsies. They let slip no opportunity of acquiring something of the kind, they will even starve themselves to procure them. Though they seem little anxious to heap up riches for their children, yet these frequently inherit a treasure of this sort, and are obliged in their turn to preserve it as a sacred inheritance. The ordinary travelling Gipsies, who are in possession of such a piece of plate, commonly bury it under the hearth, of their dwelling, in order to prevent its being made away with. (12) This inclination to deprive oneself of necessities, that we may possess a superfluity, as well as many other of their customs, is curious: yet appears to be ancient, and it was probably inherent in them when they were first seen by Europeans. (13)

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CHAPTER VII.

Their occupations and trades.

I come now to the means, the Gipsies make use of, to maintain themselves. Here we shall discover the reason, why poverty and want are, so generally, their lot: it is owing to their laziness, and being so fond of their ease. If you want to find people, who earn their bread by the sweat of their brow, you must certainly

Chap. VII. not seek them among the Gipsy tribe. They abhor all kinds of work, which are either laborious or require application; and had rather suffer hunger and nakedness, than exert themselves to procure food and raiment, on such hard terms. They therefore either chuse some trade, which is easily carried on, allowing them many idle hours, or addict themselves to unlawful courses, as anybody may easily be convinced.

Black and white smiths, are the most usual trades among the Gipsies; in Spain very few follow any regular business, but among these few, some are smiths; (1) on the contrary, in Hungary this trade is so common among them, that it is a proverb, so many Gipsies, so many smiths; (2) the same might be said of those in Transilvania, Wallachia, Moldavia, and all Turkey in Europe; at least such workers in fire are very numerous (3) in all those countries. This occupation seems to have been a favorite one among them from the most distant periods, as appears not only by Bellonius's (4) account, but by an older record, of an Hungarian king Uladislaus, in the year 1496, mentioned by the Abbé Pray, in his Annals, and Friedwaldsky, in his Mineralogy, wherein it is ordered, *that every officer and subject, of whatever rank or condition, do allow to Thomas Polgar, leader of twenty five tents of wandering Gipsies, free residence every where, and on no account to molest either him or his people; because they had prepared musket bullets, and other military stores, for the Bishop Sigismund, at Fünfskirchen.* (5) Another instance occurred in the year 1565, when Mustapha, Turkish regent of Bosnia, besieged Crupa, the Turks having expended their powder and cannon balls, Gipsies were employed to make balls, part of iron, the rest of stone cased with lead. (6)

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The Gipsies of our time, do not like to undertake heavy work, I do not find they go beyond a pair of light horse-shoes : in general they confine themselves to small articles, such as rings, jews-harps, small nails, mend old pots and kettles, make knives, seals, needles, and sometimes work trifles in tin or brass. (7)

Their materials, tools, apparatus, all are bad, and of the most inferior kind. Their common way is, to collect small pieces of rusty iron, old nails, broken horse shoes, and such kind of rubbish, which they fuse and shape to their purpose. (8) The anvil is a stone, the other implements are, a pair of hand bellows, a pair of pincers, a hammer, a vise, and a file : (9) these are the materials, a nomadic Gipsy, carries with him, from place to place. (10) Whenever he has a mind to work, he is at no loss for fuel ; on his arrival at a station, where he means to remain a few days or weeks, he takes his beast, loads him with wood, builds a small kiln, and manufactures his own coals. (11) In good weather, the work is carried on out of doors ; when it is stormy, or the sun too powerful, he retires under his tent. He does not stand, but sits down on the ground, cross legged to his work ; which position is rendered necessary, not only by custom, but the quality of his tools. The wife sits by to work the bellows, in which operation, she is sometimes relieved by the elder children ; (12) the little ones sit naked as they were born, round the fire. They are generally praised, for their dexterity and quickness, notwithstanding the wretched tools they have to operate (13) with. When any piece of work requires much time to finish, they are apt to lose their patience, and, in that case, become indifferent whether it be well executed or not. They never think of labour,

Chap. VII. as long as they have got a dry crust, or any thing else to satisfy their hunger. (14) They frequently have orders for different articles, but if not, as soon as a few nails, or some other trifles are manufactured, man, woman, and children dislodge, to carry their merchandise, from house to house, for sale, in the neighbouring villages : their traffick is carried on sometimes for ready money, sometimes by barter for eatables or other necessaries. (15)

Another branch of commerce much followed by the Gipsies is horse dealing, (16) In those parts of Hungary where the climate is so mild, that horses may lie out all the year, the Gipsies avail themselves of this circumstance to breed, as well as deal in horses : by which they, sometimes, not only procure a competency, but grow rich. (17) This last sort are not very numerous, for the greatest number of them only deal in blind worn out jades, which they drive about to different markets, to sell or barter. When not fortunate enough to find a chap for them, they lead them to the collar maker, who values the hide, and takes him off their (18) hands for a few groschens. In order to avoid being reduced to this necessity, they often practice the flyest tricks to conceal the animal's defects. In Spain therefore, Gitano and Gitaneria (Gipsy and Gipsyism) are grown into common expressions, to imply a cheater in horses (19) with the tricks he makes use of. In the year 1727, they became so notorious in Sweden, that it was taken into consideration at the diet, and their total expulsion voted to be a necessary (20) measure. The following trick is frequently played in Hungary, and the adjacent country, to make an horse appear brisk and active. The rider alights, at a small distance from the place where he means to offer his horse for sale, and belabors the poor beast, till

till he has put the whole muscular system in motion with fright, he then mounts again and proceeds. The poor beast, recollecting the blows he has received, jumps about, or sets out full speed, at the least signal; the buyer, entirely ignorant of the preparatory discipline he has undergone, looks upon this as natural vivacity, and in hopes that good feeding with care, will render him still more lively, strikes a bargain; but the next day he has the mortification to discover, that he has bought a jade; on which all his care will be thrown away, as the beast has not a leg to stand (21) upon. In Swabia and on the Rhine, they have another device; they make an incision in some secret part of the skin, through which they blow the creature up, till he looks fleshy and plump, they then apply a strong sticking plaister, to prevent the air from coming out again. If what Wolfgang Franz assures us, be true, they sometimes make use of another device with a live eel, to this blown up horse, that he may not only appear in good condition, but spirited and lively. (22) One would imagine, that on account of these, and such like pieces of roguery, nobody would ever venture to deal with a Gipsy for an horse, was not the possibility of it proved by the fact itself. But we see instances of this infatuation in other transactions: it is well known that every Jew will cheat, whenever he has an opportunity, yet these people have lived by trade, ever since their dispersion from Babel. Then these frauds do not constantly happen, the Gipsies too always sell their horses cheap, and poor people cannot afford to pay dear for them, which is the reason that the Gipsies can continue their traffick in horses.

To

Chap. VII. To the above two trades, commonly followed by the men, may be added, that some are carpenters or turners; the former make watering troughs and chests, the latter turn trenchers, dishes, make spoons and other household furniture, which they hawk about. Others make sieves, or maintain themselves by cobbling shoes. Many of these, as well as the blacksmiths and whitesmiths, find constant employment in the houses of the better sort of people, for whom they work the year round. They are not paid in money; but, besides other advantages, find a certain subsistence. Those who are not thus provided for, do not wait at home, for customers, but throw their implements in a sack, over their shoulders, seeking business in the cities or villages: When any one calls, they throw down the bundle, and prepare the apparatus for work, before the door of their employer. (23)

The Gipsies have a fixed aversion to agriculture, and had rather suffer hunger or want, than follow the plough, to earn a decent livelihood, from the grateful earth. (24) But as there is no general rule without an exception, so, besides the slaves to the Bojars, in Moldavia and Wallachia, who are constrained to apply to it, (25) there are some in Hungary, who do it of their own accord. Since the year 1768, the Empress Theresa, has commanded, that the Hungarian and Transilvanian Gipsies should be instructed in husbandry, but these orders have been very little attended to. At this time there are so few of them farmers, in this country, that they are not worth mentioning, (26) though in Spain, (27) and other European countries, they are still more scarce,

scarce, as it would be difficult to find one who had ever made a furrow in his life. Chap. VII.

It was formerly very common in Hungary, and in Transilvania, almost universally the custom, to employ the Gipsies for hangmen and executioners. They still perform the business of flayers in Hungary, and of executioners in different parts of (28) Transilvania. Their assiduity in torturing, their cruel invention in tormenting, are described by Toppeltin to be so shocking, as plainly proves no people so well calculated for works of barbarity as the Gipsies. (29) Flaying is not their regular profession in any place, but merely a casual occupation, which they follow, over and above their smiths or other work. Whenever a beast dies, near where they chance to be, it is a fortunate circumstance, if there happens to be no skinner in the place; not because they can make much of the skin, which they always leave with the owner for a trifling consideration, but they are sure thereby to procure a plentiful provision of flesh for the family. (30)

Such are the mens employments. I shall now proceed to the women, and shew their particular methods of getting their bread. It was formerly, and still is the custom, among the wandering Gipsies, especially in winter, that the man does not maintain the wife, but the wife the husband. (31) Where this is not quite the case, as in summer, when the men have the before recited occupations, or among those, who have a regular settlement, yet the women always endeavour to contribute their share towards the maintenance of the family: some deal in old cloaths, others frequent brothels, or let their persons out, in some other way, for hire. This is common in Spain, (32) still more so in Constantinople,

Chap. VII. tinople, (33) and all over Turkey: (34) probably because, in other places, nobody likes to be connected with such uncleanly beings. There are others in Constantinople, who make and sell brooms, and this trade is followed by those, chiefly, who are too old to get a livelihood by their debauchery. Dancing is another means they have of getting something, they generally practice this when begging, particularly from men in the streets, or calling in at houses asking charity. Their dances are the most disgusting that can be conceived, always ending with fulsome grimaces, or the most lascivious attitudes and gestures, uncovering those parts, which the rudest and most uncultivated people carefully conceal; nor is this indecency confined to the married women only, but is rather more practised by young girls, travelling with their fathers, who are also musicians, and for a trifling acknowledgement, exhibit their dexterity to any body, who is pleased with these unseemly dances. They are trained up to this impudence, from their earliest years, never suffering a passenger to pass their parents hut, without trying to get something, by frisking about naked before him. (35)

I shall not say any thing concerning fortunetelling, with which they impose on people's credulity, in every district and corner of Europe; this being a thing universally known. Yet it is extraordinary, that *women*, generally too not till they become old hags, should be so sharp-sighted, as to discover, in every person's hand, the dark mystery of futurity. A few instances there are of men being thus gifted, but they are so few, that they are only exceptions to a general rule. It is therefore owing to the Gipsy women alone, that faith in divination still remains, in the minds
of

of millions of people. It is true, Europe is not originally beholden to the Gipsies for it, it being deep rooted in the stupidity of the middle age, (36) when they arrived and brought it with them also. This science was already brought to a greater degree of perfection than among them, rules were invented to tell lies from the inspection of the hand, whereas these poor wretches were esteemed mere bunglers. During the last, and beginning of this century they were looked upon as only a supernumerary party; as there were men of great learning, who not only read lectures in college, on the divine art of chiromancy, but wrote many books, vilifying the Gipsies, and endeavouring to spoil their market (37) by exposing their ignorance. But these enlightened men are no more, their knowledge is deposited in the dead archives of literature; and probably, if there were no Gipsies, with them would also have died the belief in chiromancy, in the same manner as, in astrology, necromancy, onirocritica, and the other offsprings of fancy. By these alone, will this deceit be kept alive, till every Gipsy is constrained to acknowledge some country, and to have some ostensible mode of gaining a livelihood. We can only pity the poor deluded wretches, who pay their groschen or kreutzer, for a few unmeaning words; as if it were possible, for people to instruct us, concerning our future fortune in life, who are ignorant of their own; being unable to determine whether a day or two hence, they may still be telling fortunes, or taken up by the magistrates, and hanged for theft.

I must add to the chiromantic deception of the Gipsy women, that they also, but not exclusive of the men, cure bewitched cattle, discover thefts, and possess nostrums of various kinds, to which

Chap. VII. they ascribe great virtues. These nostrums consist principally of roots, and amulets made of unfermented dough, marked with strange figures, and dried in the air. Grifelini says that, in the Banat of Temeswar, they sell certain small stones, chiefly a kind of scoriae, which they say possess the quality, to render the wearer fortunate in love, play, (38) and other things. Were that true, they are the nearest, why deliver to another, what they have so much occasion for themselves? Why do they beg and steal, when, with the assistance of these stones, they might honorably acquire riches, and good fortune? Yet these stones are purchased not only in the Banat, but in Germany. People use their quack medicines, call the Gipsy woman into the stable, to exorcise their bewitched cattle, without suspecting any trick, although the whole is founded on deceit. So the open-hearted farmer, in Suabia and Bavaria, has recourse to the Gipsies on many occasions, making use of them as doctors, for man and beast: and constantly in cases of enchantment, flies to the Gipsy; this circumstance happens ofteneft among those of the common people, who rail most against witches and witchcraft. Whenever a cow does not feed kindly, something is immediately suspected, and the Gipsy woman is called, who is often so successful as to remove the complaint. She goes into the stable, orders the cow to be shewn to her, remains a few minutes alone with it, after every one else is gone out: having finished her operations, she calls in the master, acquaints him with the beast's recovery, and behold it eats heartily. How happens this? Was it not a piece of enchantment, wherein the Gipsy really acted the magician? Certainly not. The fraud is this. When the cattle are feeding abroad, the Gipsy woman takes

takes advantage of the keeper's absence to entice some of them, Chap. VII. with a handful of fodder to follow her, than smears them, over the nose and mouth, with some nastiness, she has ready in the other hand. From that moment the creature loaths all kinds of food or drink, as every thing smells of the nastiness. When she is called in to apply a remedy, the whole skill required, is to wipe off the stuff, she had put on, a day or two before : by this means the true smell is restored, and the cow being hungry, it is no wonder she should fall to greedily. From this single instance, a judgement may be formed of other cases.

The common Gipsy occupations, wherein men, and women take an equal share, are, in Spain, keeping inns; (39) principally music in Hungary and (40) Turkey; and gold-washing in Transilvania, the Banat, Moldavia and Wallachia. They used, formerly, to be concerned in (41) smuggling, and probably still are, although it is not mentioned by any later writers.

Both men and women Gipsies, attend at entertainments, with their music, and shew great proficiency in the art; besides some wind instrument, they have generally a violin: many have attained to so great a perfection on that instrument, as to be employed in the chapels of the nobility, and admired as great masters. *Barna Mihaly*, was an Orpheus of this kind, in the country of Zips, who distinguished himself, about the middle of the present century, in the chapel of the Cardinal, Count *Emerick von Cschaky*. The Cardinal, who was a judge of music himself, had so great a value for him, that he rendered his likeness immortal, (42) by one of the most capital painters. Such instances are not wanting in the other sex; it is well known that a Gipsy girl, was so famous, as,
a fidler,

Chap. VII. a fidler, at fourteen years of age, that the richest and most fashionable people in Hungary, used to send twenty or thirty miles, for her, to play at their balls. There are likewise many scrapers, to whom Zeiller's words are applicable, "that their music has a "dismal sound." (43) But these are generally such as have learned of other scrapers, at their own expence. This kind travel about, with the dancers abovementioned, or play to the peasants, who, not having much taste, always make them welcome at their weddings, or dances. They scratch away on an old patched violin, or rumble on a broken bass, neither caring about better instruments, nor minding to stop in tune, being what they are, more for want of application, than capacity. (44) Others practise vocal music, (45) and make their fortunes, particularly in Spain, by singing. (46)

Goldwashing, in the rivers, is another occupation, by which many thousand Gipsies, of both sexes, procure a livelihood, in the Banat, Transilvania, Wallachia and Moldavia. As this is only a summer employment, they are under the necessity of finding some other method of maintaining themselves, during the winter. It is not permitted for every one without exception, to be a gold-washer: in Transilvania, such only can do it, who have leave from the office of Møns; and these only enjoy the privilege under certain restrictions. (47) It is the same in Wallachia and Moldavia, where none of the Bojar's slaves, thence called Bojaresk (Bojar Gipsies) are allowed to meddle with goldwashing, that being a liberty granted, only to those who, like other subjects, are immediately under the prince, thence called Domnesk (princely Gipsies) which are also subdivided into three classes; the first
named

named *Rudar*; the second *Ursar*; and the third *Lajafchen*. The *Rudars* alone have the licence abovementioned; the two last are obliged to get their livelihood (48) in some other way. Each person is forced to pay a certain tribute to government. The goldwashers in Transilvania and the Banat, pay four guilders annually, which is discharged in gold dust: the same sum is due from every Gipsy, though many evade it. They contrive to keep out of the way, when the time for payment comes on, particularly the Hungarian Gipsies. (49) The tribute in Wallachia and Moldavia, does not go into the public treasury, but belongs to the Princesses for pin money. In Cantemir's time, those in Moldavia, produced yearly one thousand six hundred drams; (50) and the Consort of the Wallachian Hospodar, Stephen Rakowitza, in the year 1764. received from her Rudars, two hundred and forty in number, twelve hundred and fifty four drams, a sum, according to General von Bauer and Sulzer, amounting to one thousand and three drams, fine gold. What the Gipsies, in Wallachia and Moldavia, get over and above their head money, goes to the grand Armasch, at two lion guilders the dram; this he afterwards sells again, at a higher price, according to its real (51) value; as General von Bauer believes, for his own profit, not for that of the prince. The goldwashers in the Banat and Transilvania, dispose of theirs at the royal redemption office, (52) in Zalatnya. The earnings of these people is various, according to time and place: during heavy rains and floods are the most favorable seasons; besides that their profit is more or less, according to the quality of the river they wash in; at the most profitable times, viz. at the floods, Griselini (53) calculates their daily gain to be about three gro-
schens.

Chap. VII. schens at the highest. If we understand, as we ought to do, that this is not earned by each person, but by a whole family, it will agree, pretty nearly, with Mr. Dembscher (54) account: he says, " In the year 1770, there were in the districts of Uj-Palanka, " Orsova, and Caransebes, upwards of eighty goldwashers, all " of whom had families, and followed the business, with their " wives and children, yet this number of hands, delivered in only " six or seven hundred ducats worth of gold." Take half of the doubtful seventh hundred, deduct three hundred and twenty guilders head money, from the gross sum, divide the remainder among eighty families, and each will receive yearly thirty two guilders, allot to each day, in the summer half year, its proportion, it will be very little more or less than three groschens. As I mentioned above, the labor of two hundred and forty Rudars, produced, in the year 1764, twelve hundred fifty four drams; General von Bauer adds, this sum was exactly the half of what was collected, over the whole country, in the same year. (55) Now as these Gipsies were under the necessity of parting with their twelve or thirteen hundred drams, which remained after the capitation tax was paid, to the grand Armasch, at the rate of two lion guilders per dram; they earned still less than those in the Banat: although the rivers in Wallachia contain sufficient plenty of gold, to make ten times that advantage, but their laziness prevents them. The Transilvanian rivers yield the most: there are annually, from eight to ten hundred weight of gold separated from their sand, which are brought to Zalatnya, (56) to be disposed of. As this quantity is not produced by Gipsies only, but by the Wallachians also, and we have no account of the gross number of goldwashers, how

how many of them are Gipsies, nor what proportion they have, of these eight hundred weight; it is impossible to ascertain the profits of the Transilvanian Gipsy goldwashers. That they are better off, than those in the Banat and other places, is certain, from the circumstance, of the rivers abounding more with gold, than elsewhere. Chap. VII.

I shall now give the process of goldwashing, in the words of those, who, as mineralogists, have superintended the work. The account communicated by the Councillor von Kotzian, concerning the goldwashing in the Banat, (57) is as follows, "The operation consists, in first providing a board of lime wood, about one fathom long, and half a fathom broad, "being hollowed at the upper end, in the form of a dish, "from which are cut ten or twelve channels, in an oblique "direction. This board is fixed up, so as to form an angle of "forty five degrees with the horizon; the sand, containing the "gold, being laid in the upper hollow, a quantity of water is "then poured upon it, which carries the lighter parts over the "board; such as are more heavy they shove down by hand; "what remains in the channels or furrows, is discharged into an "oblong tray, carried to the straining trough, and the gold, "which remains, picked clean out. The whole of this work is "performed in so careless a manner, that much pure gold is lost, "it is moreover to be lamented, that the Gipsies get only the "gold, which is perfectly separated from the sand, but by no "means any that sticks to the ore, which they throw away, though "there is gold in it."

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As it seems to be evident, that this method is not at all a provident one, consequently that much gold must be wasted: we are the more surprized, when another author, in the following words, assures us of the contrary. (58) “ As negligent and “ careless as the work of the Gipsies appears at first sight, just “ as effectual it turns out, when put to the test. Daily practice “ gives these people a degree of discernment, without which, “ another person would think they must lose a great deal: I “ convinced myself in the following manner. When they had “ finished their washing on the board, for which they commonly “ used from fifteen to twenty troughs of coarse stuff. I divided “ the washed stuff into three parcels, the ten or fifteen uppermost “ furrows, always contained the most gold, the second division “ not more than an eighth part as much, but the last fifteen to “ twenty furrows, scarcely three grains. I have also narrowly “ examined the refuse, and very seldom found any traces of gold “ in it.”

The art of goldwashing is brought to much greater perfection in Transilvania. In the (59) description of it in those parts, it is said, that all the rivers, brooks, and even the pools which the rain forms, in Transilvania, produce gold; among these the Aranyosch is the richest, inasmuch, that historians in those countries, compare it to the Tagus and Pactolus. Besides the Wallachians, who live by the rivers, the goldwashers consist chiefly of Gipsies. They know, with the greatest exactness, where they can wash to advantage. Their apparatus for this work, is a crooked board, four or five feet long, by two or three broad, generally provided with a wooden rim on each side; over this they spread woollen cloths, and

and shake the gold sand mixed with water, upon it; the small grains remain sticking to the cloth, they wash these cloths in a vessel of water, then separate the gold by means of the trough. When they find larger particles of sand, in their washing, they have deeper channels made in the middle of their crooked boards, which stop the small pieces as they roll down: they examine these small stones afterwards, and pick some out, which are frequently found to have solid gold fixed in them.

These are the customary transactions, and occupations of Gipsies, in the different countries, and states of Europe. People must not imagine, that their smiths shops are continually resounding with the hammer, or that those of other professions, are so attentive to their callings, as to provide even a daily subsistence; not to think of a comfortable maintenance. Their laziness, on the contrary, makes so many idle hours in the day, that their family is often reduced to the greatest distress; for which reason, begging or stealing, are by far more common methods, (60) than diligence and assiduous application to business, for quieting their hunger. If you except soldiers, who are kept in order by the discipline of the corporal, with some of the Transilvanian gold-washers, who apply to music, and living separate from their own cast, in constant habits of intercourse with people of a better sort, have thereby acquired more civilized manners, and learned the distinction, if not between right and wrong, at least between social honor (61) and disgrace, the remainder are in the most unlimited sense, arrant thieves. (62) They seem only to make a pretence of working, in order the better to carry on their thieving, as the articles which they prepare for sale, in the cities and villages,

Chap. VII. furnish an excellent blind, for sneaking into houses, to pry where there is any thing which they may appropriate to themselves. This kind of artifice is particularly the province of the women, who have always been reckoned more (63) dextrous than the men, in the art of stealing. They commonly take children with them, which are tutored, to remain behind, in the outer part of the house, to purloin what they can, while the mother is negotiating (64) in the chamber. It is generally the women's office, to make away with the boor's geese and fowls, when they are to be found in a convenient place. If the creature makes a noise when seized, it is killed and dressed for the consumption of the family, but if, by chance, it should have strayed so far, from the village, that its crying cannot give any alarm, they keep it alive, to sell at the next market town. Winter is the time when the women generally are most called upon to try their skill in this way: during that season, many of the men remain in their huts, sending the women abroad to forage. They go about under the disguise of beggars, in a very scientific manner, and commonly carry with them a couple of children, miserably exposed to the cold and frost; one of these is led in the hand, the other tied in a cloth to the woman's back, in order to excite compassion, in well disposed people. They also tell fortunes, and impose on the credulous with amulets. Besides all this, they seldom return to their husbands (65) without some pilfered booty. Many writers confine the thefts of the Gipsies to small matters, and will not allow that they are ever guilty of violence. (66) This is not only denied by the testimony (67) of others, but absolutely contradicted by some recent instances. It is true that, on account of their natural timidity, they do

do not like to commit a robbery, which appears to be attended with great danger, nor often break open houses by night, as other thieves do: they rather content themselves with small matters, than, as they think, destroy (68) themselves at once by a great and dangerous action. Yet we have more than one (69) proof, that they make no scruple to murder a traveller, or plunder cities and villages. Chap. VII.

CHAPTER VIII.

On their marriages and education.

THERE is not, perhaps, any other people, among whom marriages are contracted with so little consideration, or solemnized with so little ceremony, as among the Gipsies. As soon as a boy has attained the age of fourteen or fifteen years, he begins to perceive, that something more than mere eating and drinking, is necessary to him. Having no fear of consequences, nor being under any restraint from his parents, he forms a (1) connection, with the girl he most fancies, of twelve, or at most thirteen years old, without any scruple of conscience, (2) whether she be his nearest relation, or an entire stranger. God's commandments are unknown to him, and human laws cannot have much influence over one who lives in a desert, remote from the observation of any ruling power. The term of courtship is very short, often only long enough for the parties to communicate their mutual inclination. They do not wait for any marriage ceremony, as
it

Chap. VIII. it is a matter of no consequence to them, whether it be performed afterwards, or not at all. Yet they do not seem to be entirely indifferent about matrimony, not on account of conforming to any institution, but a pride they have in imitating what is done by other people, lest they should appear to be inferior to them: As the very early age of the parties, or some other irregularity, might meet with objections from a regular clergyman, they frequently get one of their own people to act the priest, and tack the decent couple together. (3) A marriage being thus accomplished, the man provides a stone for an anvil, a pair of pincers, a file, and hammers away as a smith, or works at some other trade, he may have just learned from his father, then begins his perigrination. Should his wife commit a fault at any future time, he gives her half a dozen boxes on the ear, or very likely, for some trifling cause, turns her off entirely. (4) Her conduct must, in general be very much regulated by his will, and she is obliged to be more attentive to him than to herself. It is always to be remembered, that a Gipsy never marries a person who is not of the true Gipsy (5) breed. When the woman lyes in, which happens frequently, these people being remarkably fruitful, (6) the child is brought forth, either in their miserable hut, or, according to circumstances, it may be in the open air, but always easily and fortunately, a woman of the same kind performs the office of midwife. True Gipsy like, for want of some vessel, they dig a hole in the ground, which is filled with cold water, and the new born child washed in it. This being done, it is wrapped up in some old rags, which the motherly foresight has taken care to provide. Next comes the christening, at which ceremony they prefer strangers, for
witnesses,

witnesſes, rather than their own caſt : but what kind of folks they are, may be collected from the mode of entertaining them. When the chriſtening is over, the father takes the ſponſers to an (7) ale-houſe, or if none be near, to ſome other houſe, where he treats them with cakes and brandy. If he is a little above the loweſt ſtate of miſery, and has a mind to be generous, other things are provided ; but he does not join the company, being taken up with ſerving his gueſts. Thus the affair ends. The lying in woman, paſſes her ſhort time of confinement, ſeldom exceeding eight days, with her child, in the hut, or under a tent, in the ſmoak by the fire. Refreshments are ſometimes ſent from the godfathers and godmothers, yet they are often ſo uncivil, that they do not hesitate to quarrel with, or even to diſcharge them (8) from the truſt, if they think the preſent they make too ſmall, or they do not like the proviſions ſent to them. When this happens, they have another chriſtening, in ſome other place, nay ſometimes even a third. (9)

Some of the Gipſey women, as already mentioned, are accuſtomed to ſmear their children over with a particular kind of ointment, then lay them in the ſun, or before the fire, in order that the ſkin may be more compleatly parched, and their black beauty thereby increaſed. They do not uſe a cradle, nor even poſſeſs ſuch a piece of furniture ; the child ſleeps, either in its mother's arms, or on the ground. When the lying in is over, the Gipſey woman goes to church, and immediately from thence, either to begging or ſtealing. While the child remains in her arms, ſhe perhaps imagines that people will be more merciful in their chaſtiſements, is more rapacious than at other times, and takes whatever

ſhe

Chap. VIII. she can lay her hands on. If she cannot escape without a beating, she screens herself by holding up the child to receive the blows, till she has an opportunity of retiring imperceptibly, and running away.

As the child gets a little stronger, and attains the age of three or four months, the mother seldom carries it any longer on the arm, but at her back, where it sits, winter and summer, in a linen rag, with its head over the shoulder, of the person who carries it. If she gets more children, in a course of time, which she seldom fails to do, as this race of beings is so prolific, she leads one or two by the hand, while such as are older run by her side, and thus attended, she strolls through the villages and into houses. Notwithstanding their dark complexion, and bad nursing, writers are unanimous in their testimony, that these children are good looking, well shaped, lively, clever, and have fine (10) eyes. The mother plait their black hair on the crown of the head, partly to keep it out of their face, and partly for ornament. This is all she ever does towards dressing her child out, for in summer they wear no cloaths till ten years of age, and in winter they are forced to be content with a few old rags hung about them.

As soon as the boy or girl can go about, it is taught to dance, which consists in jumping about on one foot, and constantly striking themselves behind with the other. As the children grow up, this dance is increased, with all sorts of postures, by which they strive to divert, and get something from, every body, that passes their parent's habitation. What they are farther taught, especially by their mothers, is the art of stealing, which they
often

often put in practice, as described above. Instruction or school are never thought of, nor do they learn any business, except perhaps blowing the fire, when the father forges, or to assist in goldwashing. Chap. VIII.

In the twelfth or thirteenth year, a boy acquires some knowledge of his father's trade, and then becomes emancipated from parental authority; as at this time he gets into his head, the idea of forming (11) his own separate connexions. What is common to uncivilized people, holds good with the Gipsies, I mean unbounded love for their children; this is the source of the most unpardonable neglect. Gipsy children never feel the rod, they fly out into the most violent passions, at the same time hear nothing from their parents but flattery and (12) coaxing. In return, they act, as is commonly the consequence of such education, with the greatest (13) ingratitude. This excessive fondness for their children, is attended with one advantage, that when they are indebted to any body, which frequently happens, in Hungary and Transylvania; the creditor seizes a child, and by that means gets his demand satisfied; as the Gipsy immediately exerts every method to discharge the debt, and procure the release of his (14) darling offspring.

Such is the picture of Gipsy marriages, and education, to which there are but few exceptions; and those only of a small proportion of them who have fixed habitations. The character of people being formed by their education; how can it be wondered at, that Gipsies should be, idlers, thieves, murderers, and incendiaries. Is it probable, *that* man should become diligent, who has been educated in laziness? Can it be expected they should leave

Chap. VIII. every one in possession of their own property, when father and mother have taught them to steal, from their earliest infancy? Who can have a general idea of fair dealing, that knows not right from wrong, nor has ever learned the distinction between good and evil, virtue and vice? Punishments inflicted on others, for their crimes, have no effect upon one, who is not sufficiently attentive, to take warning by the examples of strangers; and when his own experience teaches him, that he is not to lay hands on the property of others, the milder punishments leave no lasting (15) impression; the more severe ones, which reach the life, cannot have the effect, it being impossible for a thief to grow better, after he has been hanged. So long therefore as their education continues to be what it is, we cannot hope, that they should leave off to be thieves and murderers.

CHAPTER IX.

On their sickness, death, and burial.

MUCH has been said, above, concerning the constant good health of these people, and it is fact, that they do enjoy it more uninterruptedly, and perfectly, than the most regular people, who pay the greatest attention to themselves. They get no cold nor defluxions, from the inclemency of the air. They are not liable to rashes, even poison, or epidemical disorders, have no effect on them. Any prevailing sickness penetrates sooner into ten habitations of civilized people, than it find its way under a Gipsy's tent.

tent, or into his hut. They are equally liable to the small-pox Chap. IX.
and measles, with other people, though with infinitely less danger
of being carried off by them, and they are subject to a disorder in
the eyes, occasioned by the continual smoak and steam in their
huts, during the winter season; in other respects, the Gipsies
experience no inconveniences till the time comes, that nature
demands her own back again, and entirely destroys the machine.
Though this be not always at a great old age, it is generally at
a pretty advanced one; it being very uncommon for a Gipsy to
die, early in life, or in his childhood. Their love of life is
beyond description, yet they hardly ever take the advice of a
physician, or use medicines; even in the most dangerous maladies.
They generally leave every thing to nature or good fortune: if
they do *any* thing, it is, to mix a little saffron in their soup, or
bleed and scarify themselves; having observed that their horses
use bleeding, as a remedy for disorders. When the sickness indi-
cates, that he is likely to be very bad, and the universal enemy to
life is really in earnest, he breaks out into sighs and lamentations,
on account of his departure; till at last he gives up the ghost, in
his usual place of residence, under a tree, or in his tent.

As the preparations for death are, generally, regulated according
to a person's notions of religion, so a Gipsy, who neither knows
nor believes any thing, concerning the immortality of the soul, or
of rewards and punishments, beyond this life, for the most part
dies like a beast, who is ignorant of himself and his Creator, as
well as utterly incapable of forming any opinion about an higher
destination.

Chap. IX. The instant the person is deceased, begins the crying, lamenting, and tearing the hair, of a woman for her husband, or children for their parent. Parents, in particular, who have lost their children, appear inconsolable. Little can be said of their burials, only, that on this occasion the cries and bewailings are redoubled, and become very violent. When the leader of an hord dies, things are conducted more quietly. His own people carry him, with great respect, to the grave, where each one appears earnest and attentive; although, at the same time employed in a manner to excite laughter.

This is the manner of proceeding when a Gipsy dies a natural death. It often happens that he loses his life by violent means, not by his own hands, for self murder or destroying their offspring, are equally unheard of among them. No Gipsy ever puts a period to his own existence on account of vexation, anxiety or despair, he is much too fond of it, besides, that care or despair are unknown to him.

Even in the greatest distress, he is never troubled with low spirits; ever merry and blythe, he dies not till he cannot help it: this often happens on the gallows, attended with scenes, ridiculous as the most ludicrous imagination could invent. One man requested, as a particular act of grace, that he might not be hanged with his face towards the high road, saying, "many of his acquaintance passed that way, and he should be very much ashamed, to be seen by them, hanging on a gallows." Another time the relations of one who was leading to execution, perceiving by the discourse and gestures of the criminal, how unwillingly he advanced, not having the least inclination to be hanged; addressed themselves

to

to the magistrates and officers of justice, with the following wise remonstrance. “ Gentlemen, pray do not compel a man, to
 “ a thing for which you see he has no desire nor inclination.”
 Such laughable scenes happen, at almost every Gipsy execution, which are proofs of the inconsiderate way of thinking of these people. (1)

Chap. IX.

CHAPTER X.

Political regulations, peculiar to the Gipsies.

WHEN the Gipsies first arrived in Europe, they had different leaders and chiefs, to conduct the various tribes in which they came. This was necessary, in order to facilitate their progress, through different countries, and quarters of the globe; or in case it should be requisite, to unite their force, and thereby make a more formidable resistance, when opposed; *likewise to carry any plan, they might have formed, more readily into execution.* In consequence of this, in the old books, we find mention made of Knights, Counts, Dukes and Kings. Not only KRANTZ (1) and MUNSTER, (2) mention Counts and Knights, in general terms, among the Gipsies; other people give us the very names of these dignified men; CRUSIUS (3) cites a Duke MICHAEL; MURATORI a Duke ANDREAS; (4) and AVENTINUS records a King ZINDELO: (5) not to talk of inscriptions on monuments, erected in different places, to the memories of Duke PANUEL, Count JOHANNIS, and a noble Knight PETRUS, in the fifteenth (6) century. But it does not require any comment, to shew,
 how

Chap. X. how improperly these appellations were applied. Although the Gipsy chiefs might be pleased with these titles, their dependents too might esteem them people of rank; it was nothing but ridiculous imitation of what they had seen and admired among civilized people.

Nevertheless, the custom of having Chiefs and Heads over them prevails to this time, at least in Hungary and Transilvania; probably it may also still exist in Turkey and other countries, where these people live together in great numbers. I only mention Hungary with Transilvania, because I have positive testimony of it.

Their Chiefs, or Waywodes, as they proudly call them, were formerly of two kinds in Hungary. Each petty tribe had its own leader; besides which, they had four superior Waywodes, of their own cast, on both sides the Danube and Teisse; whose usual residences were at RAAB, LEWENTZ, SZATHMAR, and KASCHAU: to these the smaller (7) Waywodes were accountable. There would be great reason to wonder, how any well regulated state, could allow these people such a distinct establishment, in the heart of their country, did not the Hungarian writers assign a reason for it: viz. that in the commotions and troubles, occasioned by the Turkish wars, in former centuries, they were more easily summoned, when occasion required, (8) and rendered useful to the state by means of their Waywodes. But the Gipsies in Hungary and Transilvania, were so circumstanced, as not to be at liberty to chuse any except the small Waywodes of each tribe, from their own people, but not the superior Waywodes. These superintendants, to whom the Gipsies, in many districts, were subject, have existed
till

till lately; there is still one in Transilvania, who has jurisdiction Chap. X.
 over the goldwashers, but they were appointed by the court, and
 always selected from the Hungarian (9) Nobility. It was by no
 means a despicable appointment, as each Gipsy was bound to pay
 him a guilder (10) annually, of which one half was demanded
 at Easter, the other half at (11) at Michaelmas. In order to render
 the levying this tax more certain, the magistrates, in all towns,
 cities and villages, were ordered to be assisting to the collectors,
 where necessary; to protect them also, (12) from any violence that
 might be offered by the Gipsies. These superior Waywodes are now
 no longer appointed, (13) except the single one in Transilvania,
 who has authority over the goldwashers in those parts. But, the
 Gipsies still continue the custom, among themselves of dignifying
 certain persons, whom they make heads over them, and call by
 the exalted Scalvoman title, Waywode. They take the opportu-
 nity, when, a great number of Gipsies are assembled in one place,
 to chuse their Waywode, which is commonly done in the open
 field. The elected person is lifted up three times, amidst the
 loudest acclamations, and confirmed in his dignity by presents;
 his wife undergoes the same ceremony. When this solemnity is
 performed, they separate with great conceit, and imagine them-
 selves people of more consequence, than Electors returning from
 the choice of an Emperor. Every one is capable of being elected,
 who is of a family, descended from a former Waywode: but those
 have generally the preference, who are best cloathed, not very
 poor, of a large stature, and about the middle age. Understanding
 or wise conduct have nothing to do in the business. Therefore it
 is easy to distinguish the Waywode from the multitude, by observing
 his

Chap. X. his size and cloathing. The particular distinguishing mark of dignity, is a large whip, hanging over the shoulder. His outward deportment, his walk and air, also plainly shew his head to be stuffed with notions of (14) authority.

I have not been able to discover, how far his sway over his subjects extends. A distinction must here be made, whether the state gives him any power, and what he assumes or derives by custom from his cast. It were ridiculous to believe, that the state should, on any occasion, appoint this sort of illustrious personage a judge. In Transilvania, indeed, the magistrates do interfere, with regard to the fellow whom this or that hord have elected Chief, and impose an obligation on him; but it is only, that he shall be careful, to prevent his nimble subjects from absconding, when the time comes, for them to discharge their annual tribute at the Land Regent's chamber. He has no right to meddle with disputes or quarrels, which the Gipsies have among themselves, or with other people; farther than to give notice of them, to the regular courts of the (15) district they happen to be in. In this point of view, it is perfectly true what Toppeltin, and others after him, assert, that they have little or no power over their own (16) people: but if we attend to their actions, the affair carries a very different appearance. Whenever a complaint is made, that any of their people have been guilty of theft, the Waywode not only orders a general search to be made, in every tent or hut, and returns the stolen goods to the owner, if they can be found, but punishes the thief, in presence of the complainant, with his whip. Certainly it is not by any written contract, that he acquires his right over the people, for no such thing exists
among

among them, but custom gives him this judicial power. Moreover he does not punish the aggressor from any regard to justice, but rather to quiet the plaintiff, and at the same time to make his people more wary in their thefts, as well as more dextrous, in concealing their prey. These very materially concern him, since, by every discovery that is made, his income suffers; as the whole profit of his office arises from his share of the articles that are stolen. Every time any one brings in a booty, he is obliged to give information, to the arch Gipsy, of his successful enterprise, then render a just account, of what and how much he has stolen; in order that the proper division may be made. This is the situation where a Gipsy looks on himself bound to give a fair and true detail, though in every other instance he does not hesitate to perjure (17) himself. We may therefore judge how precarious the success is likely to be, when a Waywode is applied to for the recovery of stolen goods. The Gipsies are cunning enough, to hide what they have pilfered, in such a manner, that out of an hundred searches, the complainer hardly once accomplishes his desire. It does not at all forward the cause, that the Waywode knows who the thief is: his interest requires him to dissemble. Thus, though he does not steal himself, the Spanish proverb is a very true one: "The Count and the Gipsy are (18) rogues alike." For which reason people have left off applying to so suspicious a judge. If a thief is caught in the fact, the owner takes his booty away, and gives him his proper reward, or else delivers him over to the civil power, for correction; Here ensues a truly laughable scene: As soon as the officer seizes on, and carries away the person, he is surrounded by a swarm of Gipsies,

Chap. X. who take unspeakable pains, to procure the release of the prisoner. They endeavour to cajole him with kind words, desire him to consider this, that, and the other, or admonish him not to be so uncivil. When it comes to the infliction of punishment, and the malefactor receives a good number of lashes, well laid on, in the public market place; an universal lamentation commences among the vile crew; each stretches his throat, to cry over the agony, their dear associate is constrained to suffer. This is oftener the fate of the women than of the men, as the maintenance of the family depends more upon them, they more frequently go out for plunder. (19)

CHAPTER XI.

On the religion of the Gipsies.

THESE people did not bring any particular religion with them from their native country; by which, as the Jews, they could be distinguished among other persons; but regulate themselves, in religious matters, according to the country where they live. Being very inconstant in their choice of residence, they are likewise so in respect to religion. No Gipsy has an idea of submission to any fixed profession of faith: (1) it is as easy for him to change his religion, at every new village, as for another person to shift his coat. They suffer themselves to be baptised in Christian countries; among Mahometans to be circumcised. They are Greeks with Greeks, Catholics with Catholics, and again profess themselves to be

be Protestants, whenever they happen (2) to reside where that is the prevailing religion. Chap. XI.

From this mutability, we conceive what kind of ideas they have, and from thence we may deduce their general opinions of religion. As parents suffer their children to grow up, without either education or instruction, and were reared in the same manner themselves, so neither the one nor the other have any knowledge of God or religion. Very few of them like to attend to any discourse on the subject, they hear what is said with indifference, nay rather with impatience and repugnance; despising all remonstrance, believing nothing, they live on without the least solicitude, concerning what shall become of them after this life. An instance, quoted by Toppelstein, will fully illustrate this matter. One of the more civilized Gipsies in Transylvania, took the resolution of sending his son to school: leave being obtained from the government, the lad was admitted, and was going on very well, under his teachers hands. The child died, whereupon the relations applied immediately to the magistrates, and the clergy, for permission to give the young man Christian burial, he being a student at the time of his death. On this occasion the priest asked whether they believed the deceased should rise again at the last day. "Strange idea" they answered, "to believe, that a carcase, a lifeless corpse, should be reanimated, and rise again: in our opinion it would be no more likely to happen to him, than to the horse we flayed a few days ago." (3) In this manner the greatest part of these people think, with regard to religion; it naturally follows, that their conduct should be conformable to such opinions and conceptions. Every duty is neglected, no prayer ever passes their lips, as little are

Chap. XI. they, to be found in any assembly of public worship : from whence the Wallachians have a saying. “ The Gipsies church was built, “ with bacon, and the dogs ate it.” (4) The religious party, from which a Gipsy apostatizes, as little loses a brother believer, as the one into which he goes acquires one. He is neither Mahometan, nor Christian; for the doctrines of Mahomet, and of Christ, are alike unknown or indifferent to him, producing no other effect, than, that in Turkey his child is circumcised, and baptised in Christendom. Even this is not done from any motive of reverence for the commands of religion, at least the circumstance, of a Gipsy’s chusing to have his child several times baptised, in order to get more christening money, strongly indicates a very different reason. (5)

This is the state of the Gipsy religion, in every country where they are found. It is true, that in this, as well as in other things, there may be exceptions, but they are very rare; (6) by much, the greatest part of them are as above described. Wherefore the more (7) ancient, as well as the more (8) modern writers, agree, in positively denying, that the Gipsies have any religion; and place them even below the Heathens. (9) This sentence cannot possibly be contradicted; since, so far from having any religion, they have an aversion to every thing which in the least relates to it.

CHAPTER XII.

Their language, sciences, and arts.

BESIDES that every Gipsy understands and speaks the language of the country where he lives; these people having been always famed, for their knowledge of various ones, (1) acquired by their frequent removal from place to place; they have a general language of their own, in which they always converse with each (2) other. Writers are of different opinions, concerning this, whether it be a factitious language, or really that of any country, and who are the people, from whom it originates. Some pronounce it a mere (3) jargon, others say it is (4) gibberish. We can by no means agree with the first, as the only ground for the assertion is barely, that they do not know any other language, correspondent to that of the Gipsies. But they do not seem to have considered, how extravagant a surmise it is, to believe a whole language, an invention, that too of people rude, uncivilized and hundreds of miles distant from each other. This opinion is too extravagant to employ more time to controvert it. The Gipsy language cannot be admitted, for gibberish neither; unless by those who know nothing of the former, or are totally ignorant of the latter, which is corrupt (5) German; whereas the former has neither German words, inflexions, nor the least affinity in sound. No German would comprehend a single expression, although he should listen, a whole day, to a Gipsy conversation.

Chap. XII. conversation. (6) A third party allow, that the language of the original Gipsies was really vernacular, and that of some country, but assert, it to be so disguised and falsified, partly with design of the Gipsies themselves, partly by adventitious events, through length of time, and the continual wandering of these people, that it is entirely new formed, and now used by the Gipsies (7) only. This opinion contains much truth, but carries the matter too far, in not allowing that any traces remain, to prove any particular one to be the Gipsies mother tongue. Perhaps the great Büfching means the same thing, when he says, "the Gipsy language is a mixture of corrupt words from the Wallachian, " Slavonian, Hungarian, and other (8) nations." Among these, the best founded notion may be, that it is the dialect of some particular country, though no longer so pure as it is in the country from whence it (9) originated. This opinion meets the greatest concurrence of the learned; and will, I hope, be fully proved, in another part of this book, where I shall discuss the subject again, more fully, in order to corroborate my other proofs of the origin of this people. Then it will be certified, in what country this is the native, mother tongue. This is a point, concerning which, most writers think differently. Sometimes the Gipsies are Hebrews, then Nubians, Egyptians, Phrygians, Vandals, Slavonians, or, as opinions vary, perhaps something else.

It appears extraordinary, that the language of a people, who have lived centuries among us, and has been matter of enquiry, almost ever since, should still remain an affair of so much uncertainty. Gipsies are to be found every where, and might be very easily examined, as closely and often, as any body pleased, about
their

their language. It would have been no great trouble, to have made so much acquaintance, as to bring them to converse, with variety of people, and by means of comparison, have attained some degree of certainty. This sounds plausible, but on a closer examination, the case is very different. FIRST it is not so easy, as people may imagine, to gain much information from the Gipsies, concerning their language. They are suspicious, apprehending it might be dangerous to themselves, were they to explain it: which makes it not so practicable to come to the knowledge of what you want. To this must be added, that great levity prevents their ever being attentive to the questions put to them. A writer, who had frequent experience of it, expresses himself to the following effect. " Suppose any person had an inclination
 " to learn the Gipsy language, it would be a very difficult matter
 " to accomplish his purpose. The intercourse, with these people,
 " is almost insufferable, and very few of them have sense enough
 " to teach any thing, or to give a proper answer to a question.
 " If you ask about a single word, they chatter a great many,
 " which nobody (10) can make sense of; others have equally
 " failed of success, not being able, with all the pains they could
 " take, to get from them the pater noster (11) in their own
 " language." SECONDLY, suppose the language of the Gipsies had been perfectly understood, soon after their arrival in Europe, that would not have prevented the variety of opinions, among the learned. It would still have been necessary, in order to come at the truth, to have revised the original languages, of all the inhabitants both in and out of Europe, or at least a general sketch of them. By such a review, the Gipsies mother tongue might
 easily

Chap. XII. easily have been discovered. But many there are, as Büttner, Schlözer, Gibelin and Bachmeister, who have taken great pains, in the minute investigation of the languages, as well as manners of different people, and count, those they have learned, by dozens. How was it, indeed, possible, for the learned of former centuries, to be competent to the enquiry, as they had not the aids, which now so copiously occur to the historical etymologist. Many dialects have been discovered, and our knowledge of others greatly increased, within these fifty years. During that term, the treasures of the farthest north have been opened, and the most eastern idioms become more familiar to us: we even know how the Otaheitian expresses himself. All this did not exist before; the knowledge, in this science, was much more confined, than now; nor was it in the nature of things, for the most learned man, so circumstanced, to point out the country in which the Gipsy language was spoken.

The Gipsies have no writing, peculiar to them, in which to express their language. (12) Writing or reading are, in general, very uncommon accomplishments with any of them, nor must they be at all expected among the wandering sort. Sciences, and the refined arts, are not even to be thought of, amongst people, whose manner of living and education are so rough. Twiss does, indeed, mention, that the Spanish Gipsies have some knowledge of medicine and surgery; but woe betide the person who confides in their skill. It is absurd to believe, that they have any secret for extinguishing fire: superstition formerly gave the Jews credit for this art, in process of time, the Gipsies also, were (14) gifted with it. Music is the only science in which the Gipsies participate, in any considerable

considerable degree; they compose likewise, but it is after the manner of the Eastern people, extempore. In Wallachia, no other people possess this talent, and, like the Italian improvisatori, they always accompany their verses with singing and music. The quality of the poetry of these ready composers, may be known, by the circumstance, of the rhyme being the part most considered; in order to accomplish this, they are frequently guilty of the most glaring solecisms in grammar, besides, the common train of their ideas is of the most obscene kind, these too they express in the gross stile of rude unpolished people. It is not necessary, therefore, to be a great master, a Wieland, to hold their art in the greatest contempt. (15)

Chap. XII.

CHAPTER XIII.

Character and capacities of the Gipsies; whether they are an advantage or detriment to a state.

IMAGINE people of a childish way of thinking; their minds filled with raw, undigested conceptions; guided more by sense than reason; using understanding and reflection so far only as they promote the gratification of any particular appetite; and you have a perfect sketch of the Gipsies character.

They are lively, uncommonly loquacious and chattering; fickle in the extreme, consequently inconstant in their pursuits, faithless to every body, even their (1) own cast; void of the least emotion of gratitude, frequently rewarding benefits with the most insidious

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malice.

Chap. XIII. malice. (2) Fear makes them slavishly (3) compliant when under subjection, but having nothing to apprehend, like other timorous people, they are cruel. (4) Desire of revenge often causes them to take the most desperate (5) resolutions. To such a degree of violence is their fury sometimes excited, that a mother has been known, in the excess of passion, to take her small infant by the feet, and therewith strike the object (6) of her anger, when no other instrument has readily presented itself. They are so addicted to drinking, as to sacrifice what is most necessary to them, that they may feast their palate with spirits. (7) They have too, what one would little expect, an enormous share of (8) vanity, which shews itself in their fondness for fine cloaths, and their gait and deportment when dressed in them. One might imagine, that this pride would have the good effect, to render a Gipsy cautious, not to be guilty of such crimes as subject him to public shame; but here comes in the levity of character, for he never looks to the right nor to the left in his transactions. In an hours time he forgets that he is just untied from the whipping (9) post. But their pride is grounded on mere triviality, as appears plainly from their making it a point of honor, to abuse their companions, and put on a terrible appearance, in the public market, where they are sure to have many spectators, they cry out, make a violent noise, challenge their adversary to fight, but very seldom any thing comes (10) of it. Thus the Gipsy seeks honor, of which his ideas coincide very little with those of other people, sometimes deviate entirely from propriety; Therefore, I shall not be guilty of any contradiction, in now asserting, what every one, who has made observations on these people agrees in, viz. that honor or shame

shame are indifferent to them. This decision holds good, if we Chap. XIII.
compare Gipsy notions with our own; trying their dealings and
conduct by this standard, they will often appear ridiculous, fre-
quently even infamous.

Nothing can exceed the unrestrained depravity of manners,
existing among these people, I allude particularly to the other sex.
Unchecked by any idea of shame, they give way to every desire.
The mother endeavors, by the most scandalous arts, to train her
daughter for an offering to sensuality, and this is scarce grown up,
before she becomes the seducer of others. Let the dance, formerly
mentioned, be called to mind, it will then be unnecessary to adduce
fresh examples, which my regard for decency oblige me to omit.

Their indolence has been quoted before. Laziness is so pre-
valent among them, that were they to subsist by their own labor
only, they would hardly have bread for two of the seven days,
in the week. This indolence increases their propensity to stealing
and cheating, the common attendants on idleness. They seek
and avail themselves of every opportunity, to satisfy their lawless
desires. This has not grown upon the latter Gipsies, by degrees,
in opposition to the practice of those who first arrived. Thomafius
does indeed endeavour to propagate (11) such a notion, quoting
Stumpf for his authority; who talks of Christian discipline and
order among the original Gipsies, he assures us too that they
paid (12) ready money for all they wanted; but this testimony
does not deserve attention: the Gipsies in Stumpf's time, were
the same as they are at this (13) day, nor are differently described
by any of the old writers. (14)

Chap. XIII. * This is a tolerable list of evil and ruinous properties in the Gipsies character, which applies not only to a few individuals, but to by far the greatest number of these people. I scarce know how to name any virtue, that could exist in a soul so replete with vices. What at first sight appears least censurable, or perhaps even amiable in them is, their constant content in their situation. They have no care about futurity, they are unacquainted either with anxiety or sollicitude, and go through every day lively and satisfied. But this, in itself, commendable resignation, is as little to be accounted virtue, among the Gipsies as among the Iroquois, and proceeds from the excessive levity of their dispositions.

Let us now take a glance at the natural qualities, and capacities of the Gipsies. Here they will appear in a favorable point of view. It does not require much observation to be convinced of it. Take them at whatever employment you will, there always appear sparks of genius. It is well known, and no writer omits to remark, with what artful curious devices they know how to perpetrate any cheat or robbery ; but this is not the only particular, wherein they shew brains and capacity. The following words, of an Hungarian author, who was a nice observer of these people, contain many other instances of them.

“ These people,” he says, “ have a fertile imagination, in
 “ their way, are quick and ready at expedients, so that in many
 “ serious dubious cases, they soon recollect how to act in order
 “ to extricate themselves. One cannot, indeed, help wondering,
 “ when one attends to and considers, the skill they exert in
 “ preparing and bringing their works to (15) perfection, which
 “ is

“ is more necessary, from the scarcity and want of proper tools
 “ and apparatus. They are very acute and cunning, in cheating
 “ or thieving; and when called to account, for any fraud or
 “ robbery, fruitful and persuasive in their inventions to defend
 “ themselves.”

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At Debrezin, as well as at other schools in Hungary and Transylvania, there have been several lads admitted for instruction, they have at this time a Gipsy boy in the Evangelical school at—Cleverness is observable in all, and no despicable talents for (16) study. If another proof should be wanting, let us advert to their skill in music. That no Gipsy has ever signalized himself in any branch of science; notwithstanding, according to the foregoing accounts, many of them have and still do partake of the instruction to be dispensed at public schools, is no contradiction to the point in question. Their volatile disposition and unsteadiness do not allow them to complete any thing, which requires perseverance or application. Frequently the bud dies before it blows, or if they proceed so far that young fruit appears, it commonly falls off and rots, before it comes to maturity. In the midst of his career of learning, the recollection of his origin seizes him, a desire arises to return to, what he thinks, a more happy manner of life, this increases, he gives up all at once, turns back again, and consigns over his knowledge to (17) oblivion. Such is the cause, why the Gipsy race has never produced a learned man, nor ever will as long as they retain these principles.

Nobody will be able easily to prove, that the Gipsies are deficient in capacity, nor that they have not throughout a wicked depraved turn of mind. The former might render them very profitable

Chap. XIII. profitable subjects to the state, but the latter makes them the most useless pernicious beings. They are not fit for agriculture, nor any other art which requires industry; on the contrary, they are burthenome from their begging, they do mischief by their various impositions, besides, being thieves and robbers, they destroy the security of a state. The goldwashers, in Transylvania and the Banat, are the only considerable exceptions; these Gipsies are esteemed the best of the cast, they have no intercourse with those of their own nation, nor do they like to be called Gipsies, but Bräschén, and in the Hungarian language Aranyász (gold collectors). Their employment is not profitable, wherefore they are generally poor and necessitous, yet seldom beg, it is still more rare for them to steal. Content with their scanty subsistence, they sift gold sand in summer, in winter they make trays and troughs, which they sell in an honest (18) way. These properties render them, not only harmless, but useful to government; as they annually produce large sums, which, but for them, would remain in the earth. What pity it is, that so small a part should be well inclined, in proportion to the multitude, in Transylvania and elsewhere, who live in the manner above described. There remains perhaps one more line, in which a state might reap advantage from the Gipsies, viz. enlisting them for soldiers. They seem to doubt of this in Spain, as no Gipsy there, even were he so inclined, can become (19) a soldier. In other countries people think differently. For example in the two Hungarian regiments, the Esterházy (now Orosházy) and the Julaízy, nearly every eighth man is a Gipsy. In order to prevent either them, or any other person from remembering their descent, it is ordered by government, that

that as soon as any of them join the regiment, he is no longer to be called a Gipsy. Here he is placed, promiscuously with other men, and by such a wise regulation, may be systematically rendered useful. But whether he would be adequate to a soldier's station, unmixed with strangers, in the company of his equals only, is very dubious. His healthy robust body, active on every occasion, at the same time so inured to hardship, that he can defy hunger, thirst, heat, cold, and other inconveniencies, make him uncommonly qualified for a military life: on the other hand, his remaining properties seem to be incompatible with his profession, and contain but few of the requisites for a serviceable soldier. How could a regiment, composed of people, without heart or courage, who would be overcome with fear and dismay, on the least appearance of danger, would give up every thing, and only think of saving themselves by flight, ever perform any great action? Or how could one expect from their levity, and unspeakable want of foresight, that they should avail themselves, to the utmost of any advantage with proper precaution and judgement. The following incident, taken from the Hungarian annals, may serve as proof, whether this suspicion be well founded or no. In the year 1557, during the troubles in ZAPOLY, the castle of Nagy Ida, in the county of Abauywar, was in danger of being besieged and taken, by the Imperial troops. Francis von Perenyi, who had the command, being short of men, was obliged to have recourse to the Gipsies, of whom he collected a thousand, these he furnished with proper means of defence, and stationed them in the outworks, keeping his own small complement of men to garrison the citadel. The Gipsies imagined, that nobody could annoy them behind

Chap. XIII. behind their entrenchments, therefore went courageously to their posts. Every thing was in order when the enemy arrived, and the storm commenced. The Blacks, behind their fortifications, supported the attack with so much more resolution than was expected, returning the enemy's fire with such alacrity, that they suspected nothing less than a swarm of Gipsies to be the defendants, and were actually retreating. They had hardly quitted their ground, when these conquerors, elated with joy on their victory, crept out of their holes, crying after them, "go and be hanged, "you rascals, thank God we had no more powder and shot, "or we would have played the very Devil with you, nor have "suffered a soul to escape." "Ha! ha!" replied the retiring besiegers, as they turned about, and, to their great astonishment, instead of regular troops, discovered a motley Gipsy tribe, "Are you the heroes? is it so with you?" immediately wheeling about to the left, sword in hand, they drove the black crew back to their works, forced their way after, and in a few minutes totally subdued them (20). Thus the affair ended. In this manner Gipsies would frequently trifle away, by heedlessness, what they might have gained by good fortune and alacrity, if they were permitted to act in separate corps.

There are many instances, in the annals of former centuries, where Gipsies have been employed in military expeditions; but seldom, or rather never that they were thought of as soldiers. At Crupa, in 1565, they prepared cannon balls for the (21) Turks; still earlier, in 1496, they served Sigismund, Bishop of Fünfkirchen for the same purpose. (22) In the thirty years war, the Swedes likewise had a body of Gipsies in their (23) army.

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And when Hamburg was besieged by the Danes, in 1686, there were three companies of them against it. Their destination was not so much to stand to their arms, as to perform other (24) services; they were chiefly employed in flying parties, to burn, plunder, or lay waste the (25) enemies country. As these are the operations most suitable to their genius, they are now, by the Turks destined to such purposes, and incorporated with the Sains, Serdenjefti, and Nephers. (26) Chap. XIII.

These are the uses which have hitherto been made of the Gipsies in war; from whence we experience the possibility of their being rendered serviceable, although the strict watch, necessary to be kept over them, on account of their propensity to be guilty of excesses and irregularities, would be troublesome.

But in order to bring the advantages, and disadvantages, attending them, to a fair discussion, it must not be forgotten, that, at the very time one part of these people might be most beneficial, viz. in time of war; another part have it in their power to do more mischief; by reason of the disorder which then prevails, when the relaxed attention of the magistrates, makes them more daring in their robberies. Besides, what is the worst of all, they are very convenient for the enemy to use as machines for their treachery. What they were accustomed to practice very commonly, at least formerly, they still continue to carry on, whenever they have an opportunity, as their disposition is what it ever was. They have been generally decried, in early times, as traitors (27) and spies: perhaps this accusation may be extended too far, but it is not totally without foundation. A Gipsy possesses all the properties required to render him a fit agent to be employed

Chap. XIII. in traiterous undertakings. He is easily won over, because he is necessitous, also his misconceived ambition and pride, persuade him that he becomes a person of consequence; he does not reflect on danger, because he is too inconsiderate, and works his way under difficult circumstances, as he is artful to the greatest degree.

This accusation may be proved, by more than one example. Count EBERHARD of Wirtemberg, made a pilgrimage into Palestine in the year 1468, with a train of forty people; and, as CRUSIUS (28) says, fell into the hands of the Sultan of Egypt, through the treachery of the Gipsies. Further, during the troubles excited by JOHN ZAPOLYA, in Hungary, in the sixteenth century, sundry spies and delegated incendiaries were taken, which proved to be Gipsies. (29) In 1602 Count BASTA, the Imperial General, who besieged the city of Bistritz, in Transilvania, when he wanted to circulate a letter among the besieged, effected it by means of a Gipsy. (30)

Sometimes they were dangerous to a country, by harbouring other spies, who, under the disguise of Gipsies, made excursions, surveying cities and countries, without being noticed. An example of this kind is recited, in the adventures of a certain French engineer, PETER DUROIS, which is a circumstance, in the records of LOUIS XIV. perhaps as much unknown as it is remarkable. It relates, that at Padock (Patak) in Upper Hungary, a great fire happened, through the carelessness of the Gipsies; by which not only the little city adjoining the fort was burnt, but the beautiful Bruderhoff was also reduced to ashes: for which seven Gipsies were seized; among them a French engineer, PETER DUROIS,

DUROIS, was taken into custody. This person had travelled Chap. XIII. about with them nine years; he had sketches (31) of all the great fortifications, in the whole Roman Empire, and the Imperial hereditary dominions, in the most concise manner, with remarks where each place was least defensible. This affair has still another voucher, who says, in the month of June, of the year 1676, the Gipsies fired this little city (Patak) together with the church. Among these Gipsies was found a French engineer, named PETER DUROIS, who had been nine years with them, and received considerable remittances from France. He was taken by the Imperialists, and there were found upon him, (32) plans of almost all the cities of Upper Hungary, and the German Empire.

Thus these people cause much damage and mischief, with little or no profit, take them in whatever point of view you will.

C H A P T E R XIV.

Concerning their being tolerated by a state.

FROM the uncommonly bad and pernicious qualities of the Gipsies, the question arises, what a government can do with them. It is already a long time, since people have seriously taken into consideration, the evil they occasion, and how means may be devised to secure themselves against it. As banishment was very much in vogue formerly, nothing could be more natural, than that it should likewise be exercised against the Gipsies. Not only the

Chap. XIV. clergy (1) and politicians, (2) inveighed strongly, against the toleration of these people, but their exile was actually resolved upon, in most of the countries of Europe.

About the end of the fifteenth century SPAIN made the beginning. King FERDINAND, who esteemed it a good work to (3) expatriate useful and profitable subjects, could much less be guilty of any impropriety, in laying hands on the mischievous progeny of the Gipsies. The edict for their extermination came out (4) in the year 1492. Instead of passing the boundaries, they flunk into hiding places, and shortly after appeared every where, in as great numbers as before. The Emperor CHARLES V. persecuted them afresh, as did PHILIP II. also. (5) But since that time they have nestled in again, and been left to themselves till very lately, when, under the present King, they were threatened with another storm; but it blew over, without taking effect. (6)

In FRANCE, FRANCIS I. passed an edict for their expulsion; (7) and at the assembly of the States of ORLEANS, in 1561, all governors of cities, received orders to drive them away, (8) with fire and sword. Nevertheless, in process of time, they had collected again, and increased to such a degree, that in 1612, a new order came out for their extermination. (9)

In ITALY, their situation has been equally precarious. In the year 1572, they were compelled to retire from the territories of MILAN (10) and PARMA, and something earlier they were chased beyond the VENETIAN (11) jurisdiction.

ENGLAND first endeavored to disburthen itself of them, in the year 1531, under HENRY VIII. but as the act, passed, for that

that purpose, fell into disregard, a new (12) one came out under Chap. XIV.
ELIZABETH.

They were not allowed the privilege of remaining unmolested in DENMARK, as the code of Danish laws specifies. The TATARS (Gipsies) who wander about every where, doing great damage to the people, by their lies, thefts, and witchcraft, shall be taken (13) into custody, by every magistrate.

SWEDEN has not been more favorable, having, at three different times, attacked them. A very sharp order, for their expulsion, came out in the year 1662. The Diet, of 1723, published a second: and that of 1727, repeated the foregoing, with additional (14) severity.

They were excluded from the NETHERLANDS, under pain of death, partly by CHARLES V. and partly afterwards by the UNITED PROVINCES in 1582. (15)

Finally, the greatest number of sentences of exile, have been pronounced against them, in GERMANY. As well Imperial decrees, as those of particular Princes, have been repeatedly issued, for removing these people. The beginning was made, under MAXIMILIAN I. at the AUGSBURG Diet, in 1500: where the following article was drawn up on this business. “ Respecting
“ those people, who call themselves Gipsies, roving up and down
“ the country. By public edict, to all ranks of the empire,
“ according to the obligations, under which they are bound, to
“ us and the Holy Empire; it is strictly ordered, that in future
“ they do not permit the said Gipsies; (since there is authentic
“ evidence of their being spies, scouts, and conveyers of intelli-
“ gence, betraying the Christians to the Turks,) to pass or
“ remain

Chap. XIV. “ remain within their territories, nor to trade or traffic; neither
 “ to grant them protection nor convoy. And that the said Gipsies
 “ do withdraw themselves, before Easter next ensuing, from the
 “ German dominions, entirely quit them, nor suffer themselves
 “ to be found therein. As in case they should transgress, after
 “ that time, and receive injury from any person, they shall have
 “ no redress, nor shall such person be thought to have committed
 “ any crime.” The same affair occupied the Diet in 1530...
 1544...48...51 and was also again enforced, in the improved
 police regulation (16) of Frankfort in 1577.

Several princes were so little attentive to these orders of the Empire, that, instead of endeavouring to drive out the Gipsies, they on the other hand, furnished them with passports (17) and safe conducts: others on the contrary, and by far the greatest number, exerted themselves to the utmost, to clear their states of this vermin, and some still continue the same watchfulness.

From hence it appears, how universally the opinion was adopted, that banishing the Gipsies, was the only method to be secure from their malignity. Perhaps there is not one civilized state, Hungary (18) and Transilvania excepted, where this remedy has not been tried: but whether it be as expedient, as it has been hitherto general, is much to be doubted.

In the FIRST place, it had very little effect, and that little was only temporary. Even if every civilized nation had driven the Gipsies from them, at the same time, Europe could not have been entirely cleared of them, so long as they preserved an asylum in Turkey, and that they would have done, since Osman tolerates every nation in his dominions. Now as experience evinces, there

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is no country, in which a constant equal attention is paid to the execution of the laws, they would, in more or less time, have insinuated themselves again, into the neighbouring countries; from these into others, and recommenced where they had left off. But this never did happen, for the laws, for banishing them, passed in one state, before it was ever thought of in the next; or when a like order had long become obsolete and fallen into oblivion. These desirable guests were, therefore, dispatched into that land, where they remained, till government began again to clear them away; upon which the fugitives either retired back, from whence they came, or went on progressively, to a third place: thus making an everlasting revolution.

SECONDLY, this remedy was premature; endeavouring to exterminate was the same thing, as if a surgeon should proceed directly to the amputation of a diseased limb, because it created inconvenience to the rest of the body. Whereas the first enquiry should be, whether the disorder were of such a nature, as not to be removed but by entire separation. This is a desperate remedy, which should only be adopted, when no other can be efficacious. Had the Gipsies, hitherto, occasioned never so much mischief, it was no impossible thing, that they might cease to be such pernicious beings. At least there had never been any trial made, from which this impossibility could be ascertained. Men may be formed to any thing. Had proper means been used, for their improvement, the event would have proved, that they were not incapable of becoming better. If several at different times, have of themselves, emerged from their savageness, how much more likely is it, that the remainder might have been altered, had they received

Chap. XIV. received such aids, as their necessities required. But it was not merely a premature step, to expell the Gipsies intirely. It was, **THIRDLY**, a wasteful one. This may perhaps sound odd, but is certainly indisputable, as long as the state maxim holds good, that an increased population is more advantageous than a smaller one, which is in some degree a consequence of the last mentioned circumstance. It is allowed, that a state would not lose any thing by the Gipsies, as Gipsies; on the contrary, it would be a gainer, because an obstacle to the general welfare would be removed; but this is not the matter in question. Every man has taxes to pay, and powers to exert, the Gipsies none of the least; if he does not know how to make use of them, let the state teach him, and keep him in leading strings till the end is attained. If the root of this depravity lies so deep, in the first generation, that it cannot be removed immediately, a continuation of the same care will, in the second or third descent, be sure of meeting its reward. Now let us reflect on a Gipsy, when he has discontinued his Gipsy life, consider him with his fecundity and numerous family, who being reformed, are made useful citizens, and we shall perceive how great want of œconomy it was to throw him away as dross.

Pretty near the same idea has struck other authors; at least they so far agree, in what has been advanced, that they advise making the Gipsies useful in some way: only the means they recommend have powerful objections to them. They think the state might make public slaves, or penitentiaries, of these people, and set them (19) to all kinds of work. But such dependants, even supposing them to be employed in the most beneficial way,
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are always a nuisance and burthen to a state. Besides, in the above scheme, there is no proposal made for the bettering these people, so they must either be suffered to wear out, or remain under the constraint of convicts, from generation to generation. The first should not be permitted, because when they were extinct, they could render no further service to the community. They must therefore be allowed to increase. But what could be done at last with this multitude and their brood? Would it not require whole districts, and large cities to be built, merely to turn the thousands of these wretches into. Moreover what an expence, and inconvenience to superintend them. As plausible, therefore, as that proposal appears at the first glance, as little will it stand the test of a closer examination.

Therefore banishment was not the proper method to be adopted, nor would it have been adviseable, to make them penitentiaries or galley slaves: but care should have been taken, to enlighten their understandings, and to mend their hearts.

But what has been omitted formerly, there is still time enough to execute. Few, or almost none of the larger states, are so entirely cleared of Gipsies, that they may not here and there be found by hundreds, in most countries by thousands. The times, when the first sentences of banishment were pronounced, were too unphilosophical, for any thing preferable to be suggested: but it may be expected, from a more informed age, to adopt better maxims. We send Apostles to the East and West, into the most distant parts of the Earth; and, as will be shewn below, into the very country, to the brethren of the Gipsies, in order to instruct the people who know not God. Is it not inconsistent, for men

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Chap. XIV. to be solicitous for those who are without, and to throw off and leave to chance those, who, equally wretched, have brought their errors home to us. If it be a good work, to teach religion and virtue, to such as are ignorant of their Creator, why not begin with those nearest to us : especially as neglect, in this particular, is attended with detriment to society in general. They have been long enough among civilized people, to prove, that they will not be allured, by the mere example of others, to free themselves from the (20) fetters of old customs and vices. In order to accomplish *that*, foreign and more effectual help is requisite. It were in vain to hope for any considerable progress, from those who are grown up, it would be sufficient by compulsion, to make them quit their unsettled manner of life, by instruction and teaching, to convey a glimmering of light to their understandings, and endeavour at some melioration of the heart. Proper care being taken of the education of the children, society would be more likely to have its endeavors crowned with success.

CHAPTER XV.

Essay on their improvement.

IT would be a lamentable case, if such regulations were only pious wishes. Let us hope something better ! the work is already begun, a great Empress, Theresa, has laid the plan, to win over these poor unfortunate people, to virtue and the state. It is only great pity, that the execution of her wise dispositions, respecting
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the Gipsies in Hungary, seems to have been entrusted to people Chap. XV.
inadequate to the task.

What was done, in her time, towards the accomplishing this work, may be seen by the following article, in the Newspaper already often quoted, called, *Anzeigen aus den Kayserl. Königl. Erbländern*, (Intelligence from the Hereditary Imperial Royal Dominions). " Since the year 1768, several decrees, regarding these people have been published, in the country (Hungary), and the strictest orders dispatched to the several districts, in consequence. They were prohibited from dwelling in huts or tents; from wandering up and down the country; from dealing in horses; from eating animals which died of themselves, and carrion; and from electing their own Wayda or Judge. It was intended to extirpate the very name and language of these folks, out of the country. They were no longer to be called Gipsies, but New Boors (*Uj Magyar*), not to converse any longer with each other in their own language, but in that of any of the countries in which they chuse to reside. Some months were to be allowed, after which time they were to quit their Gipsy manner of life, and settle, like the other inhabitants, in cities or villages; to build decent houses, and follow some reputable business. They were to procure Boors cloathing, to commit themselves to the protection of some territorial superior, and live regularly. Such as were fit for Soldiers, to be enlisted into the regiments." Nevertheless so apparently as these regulations were calculated, entirely for the good of these people and the state; just as little were the greatest part benefited by them. The small effect which was produced, gave occasion, in the year 1773, for these orders

Chap. XV. not only to be repeated, but made more rigid; and when even this would not answer the end, it became necessary to proceed to extremity, with them. Wherefore it was ordered, that no Gipsy should have permission to marry, who could not prove himself in condition, to provide for and maintain a wife and children. That from such Gipsies who were married and had families, the children should be taken away, by force, removed from their parents, relations, or intercourse with the Gipsy race, to have a better education given them. A beginning was made, in some (1) places, and where they would not comply voluntarily, they were compelled to submit to the decree. At Fahlendorf, in Schütt, and in the district of Pressburg, all the children of the New Boors (Gipsies) above five years old, were carried away in waggons, in the night of the twenty-first of December 1773, by overseers appointed for that purpose; in order, that, at a distance from their parents or relations, they might be more usefully educated, and become accustomed to work. Those Boors who are willing to receive and bring up these children, are paid eighteen guilders yearly from Government. On the 24th of April 1774, between five and six o'clock in the morning, the children of the Gipsies, which had been growing up, from December of the foregoing year, were again removed from Fahlendorf in Schütt and Hideghid, for the purpose of being put under the same course of discipline as the others. Among the former was a girl fourteen years old, who was forced to submit to be carried off in her bridal state. She tore her hair for grief and rage, and was quite beside herself with agitation: but she has
now

now (1776) recovered a composed state of mind, having, in Chap. XV. Fasching, obtained permission to accomplish her marriage.

So far our intelligence quoted from the Gazettes ; from whence we may see, how prudently every thing was concerted. It is true, the means here made use of are compulsory, but necessary, and the only ones capable of insuring success. Moreover, it may at the same time be observed, although the publisher of this information endeavours to conceal it, how little these salutary regulations were put in force, there were scarcely two places in the kingdom, where it was even endeavored to give them proper effect. This supineness must have been unknown to the great Joseph, or he would certainly have enforced them afresh, to all chiefs and governors, at the same time, that he gave orders for their being observed in Transilvania.

This, more late decree of the Emperor's, which came out last year, means, as was the intention of Theresa, with the Hungarian Gipsies, that those also in Transilvania should become better men, and more useful inhabitants. For which reason, it prohibits their wandering about and living under tents ; requires that they shall become settled, and put themselves under some territorial chief. In order to strike at the root of the evil, necessary and minute directions are given, for the improvement of their religious ideas and opinions together with their lives as citizens. (2)

FIRST, with respect to religion, they must

1. Not only be taught the principles of religion, themselves, but send their children early to school.

2. Pre-

Chap. XV. 2. Prevent, as much as possible, their children from running about naked, in the house, the roads, and streets, thereby giving offence and disgust, to other people.

3. In their dwellings, not permit their children to sleep promiscuously by each other, without distinction of sex.

4. Diligently attend at church, particularly on Sundays and holidays, to give proof of their Christian disposition.

5. Put themselves under the guidance of spiritual teachers, and conduct themselves conformably to the rules laid down by them.

SECONDLY, with respect to their temporal conduct and better mode of living, they are bound

1. To conform to the custom of the country, in diet, dress, and language : consequently to abstain from feeding on cattle, which have died of distempers ; not to go about in such unseemly dresses ; and to discontinue the use of their own particular language.

2. Not to appear any more in large cloaks, which are chiefly useful, to hide things that have been stolen.

3. No Gipsy, except he be a goldwasher, shall keep an horse, also the goldwashers

4. Must

4. Must refrain from all kinds of bartering at the annual fairs. Chap. XV.

5. The Magistrates, of every place must be very attentive, that no Gipsy waste his time in idleness; but at those seasons, when they have no employment either for themselves, or any landholder, recommend them to some other person, with whom they shall be compelled to work for hire.

6. They are to be kept, particularly, to agriculture; therefore

7. It is to be attended to, where possible, that every Territorial Lord, who takes any Gipsies under his jurisdiction, do allot them a certain piece of ground to cultivate.

8. Whoever is remiss, in his husbandry, shall be liable to corporal punishment.

9. They shall only be permitted to amuse themselves with music, and other things, when there is no field work to be done.

These regulations will, probably, be attended with the most efficacious consequences, as Joseph's eye is too watchful, to suffer any thing, he has planned to remain unexecuted. Should his undertaking succeed, and he should, moreover, revive this business, with good effect in Hungary, where it seems to have fallen into oblivion;

Chap. XV. oblivion; it will be an additional jewel in his crown. nor will it be the last among his other achievements, transmitted to posterity, that upwards of eighty thousand miserable wretches, ignorant of God and virtue, deep sunk in vice and brutality, like only half men, wandering in error, were by him drawn out of their delusion, converted to human creatures, and made good citizens.

APPENDIX.

A P P E N D I X.

*Letter from a noble Hungarian Lady, on the subject of the Gipsies
in Hungary. (1)*

I READ the Paper called, News from all the Imperial, Royal Hereditary Dominions: for as I live in the country, where, besides my own domestick affairs, I have no employment but reading and writing; I receive particular satisfaction from these sheets, as they supply matter for investigation, for reflection, and also for practice. You know I have only one daughter, you are also not ignorant, that I educate other young ladies of quality, and keep them with me till they marry. In order that, in addition to domestic œconomy, they may acquire some general knowledge, it is my custom to keep a sort of school, that they may not misapply their capacity for improvement; but, as much as possible turn it to the greatest (2) advantage. Among other things, we are now discussing the narrative in your paper, about the Gipsies. There are a great number of them, on my estates, but I have permitted two families in particular, to establish themselves at the place of my own residence, under the express condition, that no others shall come here and join them. I took all possible pains, to make them reasonable creatures. I set the elder ones to work; the younger ones tend the cattle. I observed that they were more fond of horses, than any thing else; for which reason I placed a

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Gipsy

APPENDIX. Gipsy under each groom. I had their children cloathed, that none of them might be running about naked, according to their usual practice. It appeared, however, that custom was become nature with them. The old ones worked diligently, so long as any body stood over them; the moment their back was turned, they got all together in a circle, their legs across, facing the sun, and chattered. Thus they cannot possibly earn more, indeed hardly so much, as would find them bread, although very cheap with us; for the bread I give them does not stand me in half a kreutzer the pound. Even in winter they cannot bear a hat on their head, nor shoes on their feet. The boys run like wild things, wherever they are sent, either on foot or on horseback; but they spoil horses unmercifully, beat them on the head, jerk the bits in their mouths, so as to make them run down with blood. They cannot be brought, by any means whatever, to dress horses. Cloath them as you will, they always sell or lose their cloaths. In a word, one cannot but consider them as void of reason; it is really shocking to see even well grown children, put whatever they find into their mouths, like infants before they can speak; wherefore they eat every thing, even carrion, let it stink never so much. Where a mortality happens among the cattle, there these wretched beings are to be found, in the greatest numbers. This winter, I was so unfortunate as to have an infection among my hogs; immediately, instead of my two families, I had ten, inasmuch that I was forced to drive them away; fearing they would rob me, that being their chief occupation. I sometimes stand by them, for an hour together, and enquire concerning their religion. They profess to be Roman Catholics, but know nothing

nothing of the matter. I asked them, if they knew there is a God? They said yes. How they knew it? I perceived, by their confused answers, that according to the Apostle Paul, in the first chapter of his Epistle to the Romans, they know the Creator, from seeing the things created. I first asked if they love him? As their answer seemed to indicate, that they more fear than love him, I enquired, Whether they had not sufficient proofs of his goodness? They then answered, because he killed them: for they are extremely afraid of death. It would take up much time, to convey to them an idea of a life to come, I therefore declined the attempt, and only endeavoured to convince them, that when, with advanced age, nature became weak, and the strength impaired, a good death was one of the greatest benefits God could confer upon mankind. They burst into a general laugh, saying, what they had was something, but when they died all was gone. From whence we may infer how ignorant they are. It would be a blessing to them, if they had human, rational principles. As they are, their great necessity makes them thieves, robbers, and liars. Their mode of life is downright brutish; their marriages are not holy, and in general, the accounts lately published, make it appear, that even the Hottentos possess more religion, than we find among these poor people. It is true that orders come from the Royal Office, concerning them, but they pass unobserved. They are driven from one place to another, without being allowed a chance of getting a maintenance, or making provision for the better education of their children. This does not concern me; but excites compassion when I reflect on it.

APPENDIX.

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APPENDIX. I have compared their language with the Gazettes, but that spoken by my Gipsies is different, and bears more resemblance to the Latin. They call God, Di ... bread-pan ... water-apa. This seems to be corrupt Latin, and they have many more such words. They mix Slavonian and Hungarian words with their own, but give them quite a different signification.

H. C.

2d. April, 1776.

g. v. J.

End of the FIRST PART.

Dissertation on the GIPSIES.

S E C T I O N II.

ON THE ORIGIN OF THE GIPSIES.

C H A P T E R I.

The first Appearance of Gipsies in Europe.

IT is no where recorded, in what year, or in what part of Europe, Gipsies made their first appearance. But it is to be premised, what will afterwards be investigated, that they did not originate in our quarter of the World; on the contrary, that they strayed hither, as Oriental strangers, either from EGYPT, ASIA MINOR, or some other part: we shall then examine, whether it may not be possible, by means of what is related, in old writings, concerning the discovery of them, in different countries, to follow the track so far, as to make out, where and when they first set foot on European ground.

Mention is made of them in GERMANY, so early as the year 1417, when they appeared in the vicinity of the North Sea. (1) A year afterwards we find them also in SWITZERLAND and GRAUBUNDEN. (2) In 1422 they likewise appeared in (3) Italy. It is unknown what was the earliest period, that they were observed
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Chap. I. in FRANCE and SPAIN : but their appearance, in these countries, must have been of later date, than among us, as is proved in respect to FRANCE, by the name Bohemians, which they bear there : in regard to Spain, CORDOVA, in order to contradict some surmises, about the Gipsies mother country, uses the argument, that they were known in GERMANY prior (4) to either SPAIN or ITALY. The FRENCH make the first mention of them, in 1427, when they straggled about Paris, having arrived there on the 17th day of August. (5)

From what country did they come into GERMANY ? It is MURATORI's opinion, from (6) ITALY : but how unfounded this is, appears clearly from their coming to that country, after they had been in Germany. The Bologna Chronicle ascertains the time, when Italy became acquainted with these people. The hord, therein mentioned, which arrived in that city on the 18th of July 1422, consisted of about an hundred men ; whose leader or (as they called him) Duke's name, was ANDREAS. They travelled from Bologna to Forli, intending to proceed to pay the Pope a visit at (7) Rome. MURATORI founds his judgement on this Chronicle, not knowing, that Gipsies are spoken of in the German prints, five years earlier.

Still less true is what MAJOLUS asserts, that they came from Spain, and only entered (8) the German territories in the year 1492, when they were driven out of Spain, by Ferdinand the Catholic. Hungary is certainly the country from whence they came into Germany. Not only the time confirms this conjecture, as we find them (9) in Hungary in 1417, the very same year, that they were first observed in Germany, but Aventin expressly mentions

mentions Hungary, among the countries from which he supposes them (10) to come. Chap. I.

In this state our examination rests, in regard to whether they appeared earlier in some other place, or arrived here first.

That POLAND should be the country which harboured the first Gipsies, and that they spread from thence into Wallachia, Transylvania, and other places, is a mere arbitrary surmise. The writer (11) who is of this opinion, appeals to MÜNSTER's intelligence, but that does not contain a syllable in confirmation of it. Others, with the greatest confidence, maintain, that Wallachia and Moldavia, where they also wandered about in 1417, are the (12) places in which they made their first appearance among us. CANTEMIR, on the contrary, is very undecided in this matter, saying, "From whence, or at what time this nation arrived in Moldavia, neither do they know themselves, nor is there any mention made of it in our annual (13) publications." However, the second opinion seems to approach very near the truth, but does not point out the particular province, in which the Gipsies were first observed, (and of what use would that be.) But one information, compared with other circumstances, is of so much assistance here, that we may, without hesitation, pronounce TURKEY to be the country, from which these Eastern guests found their way to us. This is probable . . . FIRST, because AVENTIN expressly makes Turkey their original place of rendezvous. SECONDLY, as this explains why the south east parts of Europe are most crowded with Gipsies, as was asserted in the beginning of the other (14) part. What they did in every other place, happened likewise in Turkey, viz. many remained behind,
in

Chap. I. in every country they passed through. Now as all that came to Europe passed by here, whether at once, or in different divisions, it was possible, indeed a necessary consequence, that a greater number should remain here, than in the different countries, where their hords were much divided and diminished.

The time when they arrived, has been as little certified, as the particular place where they landed. Perhaps, the before quoted Chronicle of Bologna, may give us some insight into this matter. It relates, as appears by the context, from the mouth of the leader of the hord which it describes; that these people, at the time of their arrival at Bologna, had been five years wandering (15) about in the world. Now, if this account is to be depended on, they cannot have arrived in Europe earlier than the year 1417. But, in order for this relation to be believed, it is principally to be considered, whether the author of it be deserving of credit. To place any confidence in Gipsy narrations in general, would be nothing less than prudent; as there are too many proofs, that their sayings are mere nonsense, and contradictory prattle: but the case in question, seems to be an exception. All the stuff and lies which the Gipsies gave out, concerning whence they came, with the reasons for their wandering, have an end in view. But with regard to the time, if he knew, he is more to be trusted, as he could not perceive any injury to result from a mere date. Now the inference to be drawn is, that the leader of an hord, might, not only know how long he had retired from EGYPT, or ASIA MINOR, and travelled about in EUROPE, as the time had been short; but it may also be supposed, that he said what he knew. In the mean time, we will compare this cited term, of five years, with

with other circumstances, and see whether they make for, or Chap. I.
 against our argument. The first case would be, whether there
 are any earlier, authentic, accounts of their appearance in Europe,
 than 1417? But we do not find such (16) any where. The second
 thing to be enquired is, whether, if they were not seen towards
 the Black Sea, before 1417, they could in one year's time have
 reached the North Sea. This doubt is a very trifling one. A
 year was quite sufficient, for such a wandering people, who never
 tarried long in a place, to have migrated even far beyond where
 they were met with. And then, if they were not earlier in
 Moldavia and Wallachia, than the year 1417, yet appeared
 the same year in the neighbourhood of the North Sea; what great
 difference would it make, if they came from a province, next
 beyond Moldavia or Wallachia, so on that account travelled, a
 few miles further, to arrive at the same place? It is therefore very
 credible, that 1417 was the time of their arrival.

Although immediately after their coming into Germany, they
 spread so rapidly, that in 1418 their names were (17) recorded
 in the annual publications of almost every part of it; yet par-
 ticular places seem to have been favored by them. Thus in
 Bavaria they were not noticed till 1433, (18) and they must have
 very quickly withdrawn themselves again, from these parts, as,
 six years afterwards, it was remarked as somewhat new and
 unheard of, that in this year, (1439) the Gipsies, a pack of
 scoundrels, a riff raff gang, were come into that country, with
 their King, whose name was Zundl. (19.)

They did not travel together, but in different hords, each
 having its leader, sometimes called Counts, at others giving
 O themselves

Chap. I. themselves out for Dukes or (20) Kings of LESSER EGYPT. One hord, which arrived at Augsburg in 1419, although it consisted of only seventy men, had even two of these Dukes, besides some Counts, (21) with them. But what sort of creatures, these dignified persons among the Gipsies were, has been explained in another (22) place.

If Stumpf is right, the number of these people must have been very considerable. Those alone, who came into Switzerland in 1718, women and children included, were (23) estimated at 14000. But here, he, or his authorities, seem to have greatly miscounted. It is true, that he likewise remarks, they did not keep all together, but went about in separate parties; notwithstanding this his account is much to be doubted. By what I can find concerning particular hords, there were none which exceeded one or two (24) hundred. That which went to Augsburg in 1419, consisted of only seventy men: therefore if they had been as abundant as STUMPF says, there must have been at least an hundred such hords, dispersed through Switzerland. It was at this time, 1418, that Gipsies were first seen at Zurich, they were a swarm whose leader's name was Michael. It was not till four years afterwards that they were known at Basil, and the same set, being no other, than the very hord of this (25) MICHAEL. Would not some other tribe have got to Basil, before these, if they had been so numerous? THOMASIVS adopts this number of 14000, without suspicion, and understands it to comprehend the whole multitude, all over (26) Germany: but then he does not appear to have quoted STUMPF's testimony in the sense it was meant. There must certainly have been a vast quantity of them arrived, as they spread every where
so

so prodigiously, but to persist in any nearer investigation of their numbers, would be only trouble thrown away. Chap. I.

Their possessions were, as at present, small, and their whole arrangement singular, besides that, according to the Eastern custom, they hung cloths about them, instead of other garments; these consisted of ragged tatters. Their leader only, or some of those, above the common rank, who would be Nobles, or even Counts were (27) exceptions. Several had horses, asses or mules with them, on which they loaded their tents, with other things, and the whole family into the bargain. They had also dogs in their company, with which, KRANZ asserts, they used illegally to kill (28) game: but probably the dogs were not so much intended to hunt hares, as to kill fowls and geese.

CHAPTER II.

On the sanctity, passports, and difference of the former, from the latter Gipsies.

IT was the fashion, soon after their arrival, to believe them Egyptians and pilgrims, who were constrained to wander on a religious account. This mistake originated from the Gipsies own relation; but on giving a more circumstantial detail, of the reasons for their pilgrimage, they varied very much from each other. One part of them declared, that they were compelled to make this emigration, as an atonement for their forefathers having, for some time, (1) apostatised from the Christian faith. Others gave

Chap. II. out that the King of Hungary, had seized their country, and in like manner, imposed this penance of wandering, on them. A third (2) party related, that God had signified to them the necessity of this pilgrimage, by universal sterility in their country. The cause of this visitation, was on account of the sin committed by their ancestors, in refusing to receive the infant Jesus, with his Mother and Joseph, when they (3) fled to Egypt, as an asylum, from the persecution of Herod. The term of their pilgrimage was to be seven years.

There is no need of any evidence to determine that these were mere fables; and it is matter for astonishment, that men should be found, who adduced long winded proofs of the origin of these people, grounded on no better authority, than such idle tales. Although we have not now any positive grounds remaining, to shew how these legends were invented, or what gave rise to them: the real truth, which lies at the bottom of all this, seems to be merely, that upon being asked, from whence they came, they answered from Egypt; and there is no reason existing, to deny their having come from thence. Now very likely, priests, monks, or perhaps other people, might wonder why they should quit so Holy a country, whither formerly the Mother of God, with the child Jesus, and Joseph had fled for refuge, unless their forefathers had been guilty of some transgression, on that occasion, and—— But be this as it will; all that could be said, with regard to the origin of their legends, would be only mere conjectures, and I leave every body at liberty to form those for themselves. Let it suffice to say, they chuse to be looked upon every where as pilgrims,

pilgrims, and they met with more ready belief, as it coincided Chap. II.
with the infatuation of the times.

This credulity, with which people gave into the idea that the Gipsies were real pilgrims and holy people, was attended with the consequence, that not only nobody opposed them; but, if the information on this head may be depended on, every body gave them assistance, with express safe conducts. These safe conducts are mentioned in several old writings. MÜNSTER declares, not only in general terms, that they carried about with them, passports and seals, from the Emperor Sigismund and other Princes, by means of which, they had free passage, through different countries and cities; but that he had himself, seen (4) an attested copy of such a letter, in the possession of some Gipsies at Eberbach. Besides KRANZ, STUMPF, and GULER; LAURENTIUS PALMIRENUS (5) also agrees in this; but is guilty of a mistake, in confounding the Emperor Sigismund with Sigismund King of Poland. The Gipsies at Bologna, likewise, shewed an instrument from Sigismund, but he appears to have granted this to them, not as Emperor, and in Germany, but in Hungary, and as King of Hungary. (6) A pass of another King of Hungary, Uladislaus II. which the Gipsies obtained, chiefly on account of their supposed sanctity, and pilgrimage, might be quoted. In Transilvania, they were not destitute, if it be true, that they received this sort of letters of protection, from the Princes of the House of BATHORY. (7) WEHNER says, that the Gipsies in France, likewise quoted ancient privileges, granted to them by the former (8) Kings of that country. CRUSIUS, WURSTISEN and GULER, mention papal permissions, which

Chap. II. which these people acquired, for wandering, unmolested, through all Christian countries, as long as the time of their pilgrimage lasted. (9)

This is what we find, dispersed here and there, concerning the privileges and passes of the Gipsies. How much or how little are we to give credit to? THOMASIVS believes every thing (10) as it stands. AHASUERUS FRITSCH, on the contrary, declares it all to be lies, and the Gipsies own (11) invention. It certainly carries a very equivocal appearance, as none of these instruments, are verbally handed down to us, so that they can be properly proved; except that of Uladiflaus II. which does not belong to this question. Moreover, it has been frequently experienced, that the Gipsies, using the pretence of such safe conducts, have committed all manner of excesses, and when compelled to produce them, had either nothing to shew, or such kind of papers, as did not at all resemble, what are (12) usually given from a public office. It cannot be denied they have practised deceit, but it is impossible to assert, with certainty, that the whole was fallacy. If the contents of that passport, to be found in MURATORI, (13) is conceived in such terms as to allow the hord, which possessed it, to wander about seven years, to rob or steal every where, without any person being permitted to bring them to justice; such a letter seems to carry falsehood, on the very face of it, as no sensible Prince could ever grant such an one. But what shall we say, if these words do not so much convey the sense of the instrument, as a crafty explanation of the author, on recollecting the many irregularities, practised by the Gipsies, who availed themselves of this freedom, to travel about every where unmolested.

Further,

Further, with respect to the passport, which MÜNSTER perused at EBERBACH, although every one must look upon the reasons, (14) given by the Gipsies, for their emigration, as mere fictions, yet we cannot entirely reject it. What could it benefit them, being old, and having lost its validity many years ago? Why did not the hord to which it belonged carry with them some writing, that might afford them present protection? If they had been guilty of any knavery, about this letter, why was it just of that kind, as could only serve, incontrovertibly, to prove they were cheats? These documents would certainly not have been found among them, had they not been transmitted, from their parents and ancestors, as things of value. Supposing this matter to have been invented by themselves, it is difficult to conceive, why they should confine their privileges to seven years, and not rather leave them unlimited. But there are other proofs of the authenticity of such letters. The *first* is, they were looked upon as pilgrims, and as it was quite conformable to the custom of those superstitious times, to grant to pilgrims, as Holy People, all sorts of passes, and safe conducts. *Secondly*, we cannot do otherwise than believe, that this did happen, with the Gipsies, when we read, with what chagrin, AVENTIN mentions their thefts and excesses, concluding thus. “Robbing and stealing are prohibited to others, under pain of hanging or beheading, but these people (15) have licence for them.” When *Thirdly*, in the decree of the Diet at Augsburg Anno 1500, all ranks of people in the Empire are strictly enjoined, in future, not to permit the people called Gipsies, to travel through their countries and districts, nor to grant them any further protection and convoy, it certainly implies that
people

Chap. II. people had formerly granted them such protection and convoy. Whoever has still any doubts remaining, may read, *Fourthly*, in a decree of the Empire, of fifty years later date, a regular complaint, preferred on account of the passports granted by various Princes, to the Gipsies, and which are, by that Diet, declared to be null and (16) void. All this taken together, will not, I believe, allow the shadow of a doubt to remain, that such letters of convoy, had really been granted to the Gipsies.

The Gipsies golden age continued a considerable time, but at last, when about half a century had elapsed, and people began to have a watchful eye over them, the old prejudice gave way. They endeavoured to prolong the term, partly by giving out, that their return home was prevented, by soldiers, stationed to (17) intercept them: partly by wishing to have it believed, that new parties of pilgrims were to leave their country every year, otherwise their land would be rendered totally (18) barren. All this was of no avail; people saw too clearly, that instead of Holy Pilgrims, they were the mere refuse of humanity; upon which followed the sentences of banishment, that have been mentioned above.

Before I proceed to other matters, I must say a few words about what has been asserted in some writings, that the later Gipsies differed very widely from those who went about during the first seven years, both with respect to their conduct and descent. Stumpf, for instance, and others after him relate, that these first Gipsies observed very decent, Christian order, did no harm to any one, but paid ready money for what they consumed: for which purpose they received fresh remittances constantly, and at the expiration of seven years returned home. Afterwards an idle
desperate

desperate crew united, who, when the Gipsies were withdrawn, Chap. II.
took their place, and by blacking their faces, at the same time
using the like outlandish garments, wanted to persuade the world
that they were the identical Egyptians.

This is all related with so much appearance of veracity, that,
at the first view, one is not even tempted to harbour a suspicion;
wherefore THOMASius readily adopted the whole as real, and
founded his whole system about the Gipsies upon it: whereas,
upon closer examination, we find, there is not a syllable of
truth in it.

This transaction, we acknowledge, is recorded in four different
annual (19) publications, but all the four amount only to a single
testimony, which rests entirely upon STUMPF, from whom the
other three have drawn their assertions: it therefore, all flows
from STUMPF's spring. Let it remain, as THOMASius will
have it, (20) an old manuscript account or chronicle, it is still
evident, that the favorable description of the ancient Gipsies,
originates from the same prejudice, as first produced their pass-
ports. And even these passports may have contributed to recom-
mend the name of the first Gipsies. They have had so much effect
on THOMASius, that all the good he has given the abovementioned
primitive Gipsies credit for, has been principally owing
to them. (21)

When STUMPF, or rather his authority, mentions among other
circumstances, that the earlier Gipsies received remittances, from
time to time, out of their own country; it was a necessary
addition, to support the Editor's opinion: As the reader, who
was to believe, that these people, did not steal, but paid money

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for

Chap. II. for every thing, would have wanted faith, had he not been assured beforehand, where the money came from, in order to provide for their necessities, in an honest way, during the term of seven years.

With regard to the latter Gipsies, they were certainly lineal descendants from the former; who were undoubtedly equally thieves, cheats, and rascals, as these. (22) The false uprightness and honesty, allowed to the Gipsies, in the Manuscript Chronicle, which Stumpf copied, might, even before STUMPF'S time, induce the continuator of this Chronicle to believe, on finding his cotemporary Gipsies lived in a very different way, from what they had formerly the credit of doing, that these were not the true Egyptians: and because the further connection of the affair, according to his imagination, appeared very probable, he wrote down his surmise, not by way of conjecture, but as positive truth, and Stumpf, in his Annual Register, afterwards quoted it as such. Whoever does not allow this, but looks upon the latter Gipsies in the light that STUMPF represents them, must be ready to answer, when called upon to solve, the following doubt. How was it possible, that a collection of rascals, assembled in Europe, supposing, that in respect to complexions and cloathing, they should be able to transform themselves into real Gipsies; could at once acquire foreign countenances, speak a foreign language, and both in constitution and turn of mind, become perfectly Oriental, contract a taste and desire for carrion, which remains with them to this day. It cannot be denied but some depraved people, have associated themselves with the Gipsies, (23) so as to live with them: but I cannot allow, that particular instances are proof as general maxims.

CHAPTER

CHAPTER III.

Presumed origin of the Gipsies.

IT would be equally useless, prolix and disgusting to reconsider the multitude of conjectures, which the questions, "What race of people are the Gipsies?" "And where are we to look for their true mother country?" have occasioned. The greatest part of them are of such a nature, that they only require to be heard, to be totally rejected. I must nevertheless produce some as examples, in order to be excused for having passed over the rest in silence.

People have tried various methods, to obtain a solution of these queries. Some adverted to this or that name only of the Gipsies, without attending to other circumstances. Because they were likewise called Gipsies (Cingani) they must immediately derive from the Grecian heretics, called (1) Athin-gans; then again they must have wandered, from the African Province, formerly called, (2) Zeugitana; Another time they are supposed to be the fugitives, driven from the city (3) Singara, in Mesopotamia, by Julian the Apostate; others again transplanted them to Mount Caucasus, and made them (4) Zochori, or to the Palus Mæotis, making them (5) descendants from the Ziches. Some people imagined, that instead of Zigeuner, they should be called Zigarener, which they esteemed a corruption of Saracener, and they must certainly be (6) Saracens. Another writer, (to return to Africa) conducts them from the Mauritanian province Tingitane, and judges them to be the Canaanites, which, being

Chap. III. driven out by Joshua, settled (7) here. Still another brings them from Mauritania, and to corroborate his opinion by the name, calls them descendants of CHUS, as he thinks nothing can have a greater affinity in sound, than Zigeuner and (8) Chufener. HERBELOT takes the coast of Zengebar for their mother (9) country. BELLONIUS, on the contrary, looks for them in Bulgaria and Wallachia, where their Ancestors are said to have lived, under the name (10) Sigynner. Cordova thought on Zigere, formerly a city of Thrace, which he assigns as their (11) native soil. Some people fancied they had heard that the Gipsies called themselves More, and often used the name amori among one another (not amori, but dscha more get out fellow !) and now they are (12) Amorites. . . .

Another set, besides this or that particular name of the Gipsies, considered their unsettled way of life also; or culled some particular circumstance, from their manners, by which they decided concerning their origin. Wherefore they were sometimes (13) Torlaques, Fakirs or (14) Kalendars; sometimes the remains of Attilas [15] Huns; at other times the Avari, who were vanquished by Charles the Great; Then again Petschenegers, who played their last part in the twelfth (16) century; or perhaps a mixture of all kinds of rascally people gathered together, having collectively no certain country, as their name Zigeuner indicates, signifying, to wander up and down: for which reason our German ancestors, denominated every strolling vagrant (17) ZIEHEGAN. By several people they have been esteemed inhabitants of the Alps and (18) Pyrenees, others suppose them to be Cain's descendants, who, on account of the curse, denounced against their stock, have been

been under the necessity of leading a wandering (19) life. Chap. III.
 Because they pretend to tell fortunes, some have believed them to be Chaldeans, or some (20) Syrian religious sect. Brodæus formed his judgement from their cloaths, in which he thought he discovered a resemblance to the Roman Toga, therefore imagined they were natives of Wallachia, and descendants from the colony, sent by Trajan into Dacia, in order to keep this new conquered country steady in their allegiance. And, according to his assertion, people in Germany do really call them *Wahlen* (he writes *Walacken*) that is to say (21) *Italians*.

These opinions, whether united or single, are no more than mere partial conjectures; I shall therefore not proceed with the list of them: but only cite a few which seem to have more appearance of probability. Let us begin (22) with WAGENSEIL. He looks upon the Gipsies to be German Jews; who, about the middle of the Fourteenth Century, to escape the dreadful persecutions which raged against them, all over Europe, especially in Germany, hid themselves in forests, (23) desarts, and subterraneous caverns. Here they remained above half a century, and made their first appearance again, at the period of the Hussites; as every one then attended only to the Hussish heresy; with regard to the Jews, all was safe. But not daring yet to venture, passing for Jews, they fell on the device of saying, they were, not Christians, that their respect for the Mosaical Law would not permit, but in general terms, stiled themselves Egyptian pilgrims. Those, who did not yet know who they were, nor whence they came; from their wandering about, (*einherziehen*) called them, Gipsies (*Zigeuner*). To prove this origin of the Gipsies, he
 refers

Chap. III. refers to their language, which is a mixture of German and Hebrew, quoting, at the same time, near fifty words, which are evidently Hebrew. He then asks, whence should the Gipsies have gotten so many Hebrew words into their language, if they were not Jews; at a time too when Hebrew was unknown to all other nations? Now this opinion bears infinitely more the appearance of truth, than any one of those before cited. It must also have been deemed incontrovertible by the learned producer of it, as he mentions it, in the introduction to his treatise, with great confidence, and as much (24) joy as if he had discovered the philosopher's stone. Notwithstanding all this, the confutation is so short and easy, that two words are sufficient to overset the whole system: which rests entirely on the proofs of the language, but these do not apply to the case in question, the words quoted are taken from a (25) gibberish vocabulary, but gibberish is (26) not the Gipsy language. What relates to the Jewish persecution, is very just, but all the rest are mere conjectures, founded on it by the learned man, and frequently very (27) inconsistent.

A later opinion is, that the Gipsies are an hord of Tartars, which separated themselves from the multitude, with which Timur invaded Western Asia, about the year 1401. The supposed proofs are, *First*, because the Mongols (Mongols and Tartars are here reckoned one and the same (28) people) are just as nomadic as the Gipsies. *Secondly*, because these have sometimes declared themselves to be Tartars. *Thirdly*, because the Gipsy King, mentioned by Aventin, whose name was Zundel or Zindelo, a Mongol Chan, was a descendant from the great Zingis: as Zindelo is a very easy change from Zingis. *Fourthly*, because, among the
several

several states into which the Mongol Empire was divided, after the death of Zingis, one was called Dsongar, and the members of it Dsongari, which agrees perfectly with Zingari. *Fifthly*, because the Tartar and Gipsy language have a great affinity to each other; for in the last war, between Russia and the Port, a commander of Crim Tartars, by name Devlet Gueray, signalized himself very much; and this Devlet, is perhaps derived from Devla, the Gipsy appellation for the Deity, and may be a name, under which the Tartars reverence any thing respectable. *Sixthly*, and lastly, because the time of Timur's expedition, agrees very well with the first (29) appearance of the Gipsies. This is an opinion founded on six points, and one might add in confirmation of it, that by this hypothesis, it may reasonably be accounted for, how the Gipsies, such poor wretches in general, came to be so well stored with gold and silver at their first arrival in Europe, as Stumpf and others assert. If they were part of Timur's followers, they might very likely have it by robbery, and plunder taken from the people they had conquered.

Among all these grounds, that adduced from the favorable concurrence of chronological events, has the most weight, but proves neither more nor less, than the bare possibility of the thing. With respect to the first point, it is not so clearly made out. The Tartars are herdsmen, and the quality of the pasture, for their cattle, implies a fixed residence. Gipsies, on the contrary are ignorant, as to tending cattle, nor have they the smallest idea about breeding them. Further, whether they are Tartars, because they give themselves out as such, or have been declared such by other people: whether Zindelo is a Mongol
Chan,

Chap. III. Chan, because his name is easily derived from Zingis: whether the language of the Tartars bears a near affinity to that of the Gipsies, because among them a man was found, whose name Devlet, is perhaps derived from the Gipsy word Devla, and as that among them signifies God, it may possibly, among these, signify something like it. All this I leave to the readers discretion. If these assertions are admitted for proofs, then the Gipsies must be Bohemians, because they are called so in France. Thus Chiflet must have been of Gipsy or Tartar descent, because his name may possibly be derived from Devla or Devlet. The Franks too, are probably derived from the Trojans, because Pharamond, their King's name, may be formed from Priamus. Dsongari and Zingari compared with each other do coincide, except that the latter is only the Latin termination given by the learned. But besides all this, if the Gipsies must be Tartars at all events, where are the Tartars broad faces? where is their courage? where are the zealous religious principles with which the Tartars honor the Deity, and upon occasion, fight for him? Finally, with regard to language, this rather makes against than in favor of the opinion I am talking of. The language of the Tartars is Turkish, that of the Gipsies is quite a different one, as I shall prove by and by.

As these and the like arguments rather controvert the Tartar origin of the Gipsies, so can we as little agree with Mr. PRAY, in supposing them to be (Tartars) of ASIA MINOR, from the countries of the Ancient ZICHEN, whose name the Gipsies are said to bear; nor with an older writer EKHARD, who will have it, that they are Circassians, which were terrified from their
habitations

habitations by Timur's Mongols. Mr. PRAY brings nothing in support of his surmise, but the similarity of sound in the names Zigianer (Zichen or properly Zygier) and Zigeuner; together with the circumstance, that the latter appeared among us, soon after Timur's expedition into (30) Asia Minor. EKHARD, on the contrary, who in like manner, unites the names Zigeuner and Circassier, by endeavouring to prove, that these, as possessors of the countries, belonging to the Zichen; were, by authors indifferently stiled, sometimes Circassier, sometimes Zygier and Zichen; adds moreover, that the Circassian complexion was a brown yellow, exactly like the Gipsies; that they both suffer their hair to hang loose over their shoulders: further, that in their diet and cloaths they are both equally dirty, and lastly, that among the Circassians, you meet (31) with astrology, and all kinds of witchcraft, precisely the same as among the Gipsies. But this comparison, were it even better founded, than (32) it is, would only prove, that you may make what you please of the Gipsies. Upon the same ground, they might just as well be allied to the people of Otaheite, or any other unpolished nation, in any quarter of the Globe. And yet, the author draws this conclusion from it, that one egg is not more like another, than Circassians to the Gipsies; and he may confidently assert, that all those who, before his time, have been of a different opinion, were (33) mistaken.

I ought long ago to have spoken about the reputed Egyptian descent of the Gipsies, but as that has been a very current, and almost universally received opinion, it merits a chapter by itself.

CHAPTER IV.

On the Egyptian descent of the Gipsies.

THE belief that Gipsies are of Egyptian origin, is as old as the existence of these people in Europe. It arose from the first of them who arrived here, having, every where, published, that they were pilgrims from Egypt; and this has not only been universally adopted, by the common people, but has also, here and there, obtained credit among men of learning. Had this opinion not been harboured, at a time, when every thing was taken upon trust without examination; had it not been propagated every where by the first Gipsies, and received the sanction of time in following ages, it would have been impossible for it to have gained such general acceptance, or to have maintained itself even to the latest times.

Till the last century, the Egyptian descent of the Gipsies rested, entirely, on tradition. THOMASIVS was the first, who endeavoured to ground this matter on satisfactory evidence. Those who, since him, have pursued the same method, are principally the Englishman SALMON; and now lately, Signor GRISELINI. But before I produce their vouchers, I must premise, that THOMASIVS talks only of those Gipsies, who travelled about Europe, the first (1) seven years after their arrival; for he thinks, that, after seven years were elapsed, these, except (2) a very few, returned home again, and after their retreat, the present set was produced, as has been already described. In this particular, he

he differs entirely from the other two writers, making the latter Gipsies a distinct race of people from the first. On the contrary, SALMON, as well as GRISELINI, esteem those, and with truth, to be lineal descendants of these, consequently bring them all from Egypt. Chap. IV.

THOMASIVS says. " The first Gipsies never would allow themselves to be any thing but Egyptians; asserting always, that the Lesser Egypt was their mother country, and they deserve credit, as they were (3) an honorable worthy set of people." There is only this to be observed against it, that among the oldest writers, who, prior to STUMPF, mention the Gipsies, not one seems to be acquainted with their worth. Though THOMASIVS himself discovered the weakness of his first argument, therefore hastens to another. " Be this as it may," he proceeds, " they were in the earliest times, when doubtless something more certain was extant, always looked upon as (4) Egyptians: so that it does not become us, who live two hundred years later, positively to reject (5) what was, at that time generally assented to." But this kind of reasoning proves too much, for by the same mode of arguing, every antiquated error, every ridiculous superstition, may be defended. If this holds good, Satan gets his cloven foot again, which modern unbelief had bereft him of. Thus CHRISTIAN THOMASIVS acted unjustifiably, when he laid violent hands on witches and forcerers, and put an end to their existence, though credited from the highest antiquity. If THOMASIVS imagines there were other proofs, besides the Gipsies own assertions, that they were Egyptians, this conceit, not only has nothing to support it, but,

Chap. IV. is openly contradicted by AVENTIN, KRANZ, and MÜNSTER. It is not authenticated, because the chronicles universally mention it as a (6) saying of the Gipsies, whenever they speak of their coming from Egypt. It is confuted by AVENTIN, who rejects their Egyptian descent, at the same time he alledges, that they wished to be thought to (7) come from thence. In his time, nothing was known concerning them, except what came from their own mouths: and those who believed them to be Egyptians, did it entirely on the credit of their word. This is collected, with greater certainty, from KRANZ and MÜNSTER; for these declare expressly, that every thing which could be discovered, by any other means than their own assertions, (8) contradicted rather than confirmed their Egyptian descent. Yet THOMASIVS has more proofs; he cites the resemblance between the Gipsies and the inhabitants of the Lesser Egypt, from whence they say they came. But many people lay this difficulty in his way, that the name of Lesser Egypt, is not to be found in any system of Geography, but is a mere (9) invention of the Gipsies. He rests his opinion on that of VULCANIVS, who looks upon Nubia to be the Lesser Egypt, and thinks, I do not know why, that the Nubians themselves, called their country (10) by that name. Now the similarities consist herein. Nubians as well as Gipsies, confess themselves Christians, both lead a wandering life, and both are of a dark brown complexion. To which some resemblances in shape between the Gipsies and Egyptians are introduced (11) in general terms. Whether there be any affinity in their languages, he leaves undetermined, because, he says, he knows (12) nothing about it. That the name of Zigeuner, is the same

as

as Egyptian, and the former is derived from the latter, he proves in the following ingenious manner. The Spaniards, who instead of Egyptaner, call them Gitanos, have cut off the first syllable. Our forefathers who exceeded the Spaniards, in the art of mangling names, have rejected two syllables, and instead of Egyptianer, first called them Cianer, afterwards, in order to fill up the chasm between i and a, said Ciganer. Further, as we, instead of Italianer say Italiener, we have also changed Ciganer into Cigener; and at last, as people in Upper Germany are very fond of diphthongs, Cigeuner, or (13) Zigeuner has been produced. Now if any thing can be proved, by all this, in the same manner, the several opinions, quoted in the former chapter are likewise proved. And yet after all, who will say, that instead of Egyptier, Egyptianer from whence Cianer, Ciganer, and thus progressively, through all the changes Zigeuner may be produced? With regard to the denomination of Lesser Egypt, ranked under the list of Gipsy fables, and brought as evidence to overset their whole system, because Egypt never was divided into Greater and Smaller, it is nevertheless a true Geographical name: I allow it is not to be found in any treatise on Geography, but I have met with it, in the title of a Turkish Emperor. A declaration of war, made by Achmet IV. against John Casimir King of Poland in 1652, begins with the following words. "I Sultan, a King and Son of the Turkish Emperor, a soldier of the God of the Greeks and Babylonians——*King of the Greater and Lesser (14) Egypt.*" Therefore the Gipsies have been falsely accused of a fiction. But whether by this Lesser Egypt, Lower Egypt, or any thing else be understood, I cannot determine.

SALMON

Chap. IV. SALMON believes the Gipsies to be Mamalukes, who were obliged to quit Egypt, in 1517, when the Turkish Emperor conquered this country, and thereby put an (15) end to the Circassian government. They are reputed to have acquired the name of Zigeuner, or in the Turkish language Zinganies, from a Captain Zinganeus, who was very active in opposing the Turks. How all this is proved, I shall shew, in his own words. “ They “ had no occasion for any testimony, to shew they were of Egyptian “ descent. The blackness of their skin made it plain enough, “ from what part they came. What confirms me, in my belief “ of this intellegence, concerning the origin of the Gipsies, is an “ Act of Parliament, passed in the twenty seventh year of the “ reign of Henry VIII. that is, fourteen years after the victory “ obtained by Selim, Emperor of the Turks, over Egypt; in “ which are the following words. * *Whereas certain outlandish “ people, who do not profess any craft or trade, whereby to maintain “ themselves; but go about, in great numbers, from place to place; “ using insidious underhand means, to impose on his Majesty’s subjects, “ making them believe, that they understand the art of foretelling “ to men and women, their good or ill fortune, by looking in their “ hands; whereby they frequently defraud people of their money; like- “ wise are guilty of thefts and highway robberies; it is hereby ordered, “ that the said vagrants, commonly called Egyptians, in case they “ remain one month in the kingdom, shall be proceeded against, as thieves “ and rascals, and on the apprehension of any such Egyptian, he shall “ forfeit £40 . . . for every trespass.” He then quotes another act,*

* Note.—As this quotation stands in the body of the work, the Translator thought proper to give a literal translation of it, although it does not perfectly agree with the Act, nor is the date correct.

act, passed under Queen Elizabeth, wherein the Gipsies, are also Chap. IV.
called (16) Egyptians.

Therefore from the blackness of their skins, with the official use of the name Egyptian, SALMON first draws the inference, that they were, really Egyptians: then, because the first decree, published against the Gipsies in England, was fourteen years after Selim's conquest of Egypt, that they were Mamalukes. There is not any connection, to be discovered either in the one or the other. The Parliament made use of the word Egyptian, in the act, because it was the one, universally, current in England. Whether the Gipsies were, really, Egyptians, or no, was a question of learning, that had nothing to do with the intention of the order; nor could it be determined, by any juridical decree.

There is still less reason for his making them Mamalukes, who had travelled from Egypt, on its being taken by Selim in 1517, and tracing their name from one of their leaders; as both they, and their name were known in Europe, at least an hundred years preceeding the fall of Gāwry; or before Tumanbai, the latest hope of the Mamalukes, was (17) hanged.

I proceed to GRISELINI, whose reasons are the most numerous of any, and would certainly go a great way towards ascertaining the Egyptian origin of the Gipsies, if, as in most investigations, it did not depend more upon the quality, than the number of the proofs. Yet he does not reckon them to be genuine Egyptians, and for this reason, because the greatest number of those resemblances, which he has sought between Egyptians and Gipsies, intended to prove the latter descended from the former, are not at all cases in point. Besides, he finds himself under the necessity
of

Chap. IV. of looking for foreign helps, and what he cannot make out to be Egyptian, among the Gipsies, he meets with among the Æthiopians and Troglodytes: these he introduces promiscuously, kneads the whole together, and determines the Gipsies to be a mixture of Æthiopians, (18) Egyptians, and Troglodytes. This very circumstance, even before one hears his reasons, renders the matter very suspicious. By the same method, it would not be very difficult to shew, that the Italians are, in part, on account of their nastiness, Ostiacks; in part, because of their superstition, and admiration of magnificent edifices, Egyptians; and lastly, in part, for their dastardly treacherous revenge, Chinese.

GRISELINI begins his comparisons, with the Disposition of the Gipsies. He says, "They are inclined to melancholy, and are desperate, in the first emotions of their anger. Ammianus Marcellinus describes the Egyptians, of his time, in (19) much the same terms."

"With regard to religion," he proceeds, "the Gipsies of the Banat always conform to the prevailing one, in the village, be it Catholic or the Illyrian Greek. They have not the least comprehension, either of the one, or the other; in which ignorance they perfectly resemble the Wallachians, — except that they observe the strict fasts of the Greek Church with more exactness. The Wallachians only separate from their wives, the last days of the great fasts: the Gipsies, on the contrary, do it, from the beginning to the end, also on the Ascension of the Blessed Virgin, in Advent, and especially all Vigils. Among other writers of Antiquity, APULEIUS (20) takes particular notice of the Egyptian fasts, whose strictness consisted

consisted chiefly in this, that the man held himself obliged to Chap. IV.
refrain from his consort's bed."

" But besides these solemn fasts, the Gipsies of the Banat, observe a degree of temperance, and a choice in their diet, even on those days when all kinds of food are permitted. They abstain from frogs and tortoises, wherein they accord with the Wallachians, Răizes, and other Christians of the Greek Church. Moreover, they refrain from some kinds of river fish, viz. the red scaled bream, perch, and lampreys; of which sorts it is known that the Egyptians, the race of Likopolis and Tagaroriopolis refused to taste. The Gipsies have likewise an aversion to all feathered game, and particularly to birds of prey. The stork is highly esteemed among them, when he deigns to build on their wretched huts.— One of these birds, which, like its relation Ibis, was an object of worship, among other symbolical Egyptian deities."

" Of four footed animals, the Gipsies are most fond of swine's flesh, particularly salted. The Egyptians likewise consumed a great number of these creatures, though they looked upon their herds, and keepers to be unclean."

" The Gipsies hang up large onions in their dwellings, but do not eat them. Besides, that the Egyptians (21) honored them, as well as many other vegetables, we are informed by Diodorus Siculus, that by the regulations, relating to diet, observed in the different Egyptian provinces, onions were prohibited in some, but allowed in others."

" The Gipsies, like the old Egyptians, cannot bear the smell of beans, although their neighbours, the Wallachians, eat them with pleasure."

R

" When

Chap. IV. "When I was at Denta, in the district of Csakowa, curiosity led me into a Gipsy hut. The first thing which attracted my attention, was a young man, covered with the itch, whose mother was feeding him with the boiled flesh of a small snake, on a dirty earthen plate. In the same manner the Egyptians used the flesh of snakes, as the mildest, and most effectual remedy for the elephantiasis."

"Every body knows that, even to this day, fowls and other of the feathered kind, are hatched by art in Egypt.—I must confess, I was not a little surprized in July 1775, as I went into a Gipsy hut, before Karansebes, to see an old woman, who had about forty goose and ducks eggs, in horse dung, to hatch. This was exactly the method of the old Egyptians."

"From all which has hitherto been produced, as well as that the Gipsies of the Banat, and others dispersed over the rest of Europe, declare themselves to be Egyptians, it is highly probable that this is really their origin. But see a nearer resemblance. So long ago, as in Ælian's time, the Egyptians were famous for their patience, in enduring all kinds of torture; and would rather expire, on the rack, than be brought to (22) confession; which is a striking trait of the Gipsies. When, this equivocal method of coming at the truth, the torture, was practised, in the Imperial Royal Hereditary Dominions, one remembers several instances, that Gipsies suffered themselves to be torn to pieces, sooner than acknowledge crimes, even when the magistrates had the most indisputable proofs of them."

Thus far has been to prove the Egyptian descent of the Gipsies. What follows is against it, and, from the similarity of their

their condition, is to convince us that they are of Æthiopian Chap. IV.
and Troglodytish origin.

“ According to the most authentic writers, the Egyptians took great pains, to build themselves convenient habitations. They lived decently, and their attention to cleanliness, in the observance of certain rules of health, was so general, that even the peasants, and the lowest classes of people in the nation, were no exception to it.—The residence of the Gipsies, in the Banat, presents us with a very different kind of picture. Miserable huts, consisting, partly of thorns and straw packed together, and partly of holes, ten or twelve feet deep, dug in the earth.—Taken in this point of view, the Gipsies have more the appearance of being related to the hords of Æthiopians and Troglodytes.”

“ Among the ancient Egyptians, agriculture was in high esteem; as it still is among the present Copts, their true descendants.—The Gipsies, on the contrary, are the worst, and most careless farmers that can be: another argument for their being Æthiopians and Troglodytes.”

“ These, and other African hords, employ themselves in collecting gold out of the (23) river sand; in like manner, the Marosch, Nera, and other streams, have induced the Gipsies to become goldwashers.”

“ That unsettled way of life, and inclination for strolling, which the Egyptians were so very averse to, is the particular propensity of the Gipsies in general; nor are those of the Banat exempt from it.”

“ The more artful, particularly of the other sex, go about from house to house, where they tell fortunes, cast nativities;

R 2.

discover

Chap. IV. discover thefts, and pretend they possess remedies, to which they ascribe wonders and infallible cures. These nostrums consist, chiefly of roots, amulets, certain small stones, mostly a kind of scoriæ. Among the Egyptians, likewise, such impostors rambled up and down. These were Æthiopians by descent, who carried on pretty much the same trade."

"From the last considerations, compared with the former, one would be inclined rather to deduce the origin of the Gipsies from the Æthiopians and Troglodytes, than from the Egyptians. But what I am going to add, will make it more probable, that they are a mixture of all the (24) three nations."

"It is well known, that people of both sexes, calling themselves Egyptian priests and priestesses, were, in ancient times, scattered through Italy, Greece, and all the Provinces of the Roman Empire: where they not only introduced the worship of the Goddess Isis, but wandered from place to place, begged, and professed the same kinds of ingenuity, in which the Gipsies of the Banat, and the rest of their brethren, dispersed over Europe, are so thoroughly versed. These said priests and priestesses, which APULEIUS, ironically calls *magnæ religionis fidera*, (25) not only knocked at people's doors, in Rome, with their sistris, but even had the skill to persuade the common people, that to refuse them alms, or to commit sacrilege, was equally heinous. They even went so far as to threaten those, who slighted them, in the name of their Goddess Isis, to strike them with blindness, or the tympany (hydrops tympanites).—AVENTIN says, the Gipsies could so terrify the people in Bavaria, with the like threats, that they suffered themselves to be robbed by them with impunity.

Likewise

Likewise in the Banat, one hears the women, particularly, vent the most horrid curses and imprecations, if they are reprimanded, or not paid for their calculations of nativities, singing, or fortune telling." Chap. IV.

"The licentiousness and immorality of the Gipsies is extreme. In early youth, when yet young girls, they exhibit themselves, with their dances, before every person, from whom they expect any present; and these dances always end in lascivious attitudes and shameful gestures, exposing those parts, which even the most uncultivated, uncivilized people, from some remaining sense of decency, keep concealed. In like manner, the ordinary women in Egypt, used to dance at their Orgies, especially at the feast of Bubastes, and the procession of Canopus. The like scenes appeared at Rome, among the wives, daughters, and sponsors of the priests of Isis, agreeable to the mysteries of that Goddess."

After all this GRISELINI comes to the point. "To what nation did these priests and priestesses belong? And when did their emigration happen?"

"It was after the time of Augustus," he says, "that they began to wander, through the different parts of Europe; in every district, of which, they endeavoured to spread the worship of Isis. They practised Astrology, and other kinds of superstition, particularly all sorts of vagrants tricks, pretty much in the same manner, as the Gipsies, of our age, deceive people."

"Now it is known, that the Egyptian priests had stated incomes, from appropriated lands, which circumstance attached them to their native country, they hated an unsettled life.

Neither

Chap. IV. Neither did they desire to make proselytes; so that strangers, who wished to be initiated, into the rites and mysteries of Isis, were obliged to submit to be circumcised; this ceremony was indispensable; on the contrary, the beforementioned priests of Isis, wandering about the Roman provinces, never mentioned a word of circumcision to their new converts. Very sensible critics have produced palpable evidence, that they were Æthiopians and (26) Troglodytes, who could the more easily pass for Egyptians, as their features, persons, customs and religion were the same."

"Of all the writers, who mention these emigrations, from Egypt, into Italy, Greece, and every quarter of the globe, which was known in the time of the Romans, I shall refer only to HELIODORUS. It is very possible, that, sometimes, real Egyptians might be mixed with these wanderers; who had been driven by misfortunes, from their native country, or perhaps, some of the very lowest rank of people, who had nothing to lose. From this mixture of Æthiopians, Troglodytes, and Egyptians, then, sprang a distinct wandering people, which partakes, in some measure, of all the three nations, and from which, according to the foregoing observations, we may reasonably conclude the Gipsies, of our time, to be descended; as in all of them we discover, sometimes the Troglodyte, sometimes the Æthiopian, and sometimes the Egyptian."

"That no mention is made of them, in the Hungarian yearly publications, before the year 1417, is by no means a proof, that they were not known, long before, both in that Kingdom and the Banat. If we admit the Roman coins, which are dug out of the earth, as proof that the Romans have been inhabitants of any place,

place, without the concurrent testimony of any historian; we are just as well authorised to admit the little Egyptian idols, of bronze, which are dug up near them in the Banat, as proof for the Gipsies. Being dispersed, all over the Roman conquests, why might they not as well, when Dacia became a province, have gone there likewise, and propagated the worship of Isis, Anubis, and other Egyptian Deities the same (27) as in Italy."

These are Mr. GRISELINI's arguments, stated very diffusely, as they may be found in his works. I have given them so much at large, not merely with a view of following them with as copious a confutation; but more particularly to put myself out of the reach of confutation: as I am convinced, that, what he adduces, in support of his argument, is a direct proof that it cannot be proved. Supposing any person charitable enough, to allow there is good argument in his far fetched similarities; yet the circumstance, that neither in the Hungarian, nor in any other Journals, the least notice is taken, of Gipsies, before the year 1417, would upset the whole again. GRISELINI felt this himself, but what he urges in reply, is no answer to the objection. Nor is it at all just, that the Roman coins, found in the Banat, should be esteemed without concurrent testimony, a proof of the Romans having formerly dwelt there. German crowns, are, as Mr. NIEBUHR informs us, the chief current coin in Yemen, (Arabia Felix) and great numbers are yearly sent thither for coffee. If some time hence, when things are entirely changed, the said German money should be dug up, would any historical writer have asserted a truth, when he wished to persuade his cotemporaries, that Arabia Felix had formerly been inhabited by Germans! But I shall not enter into any confutation, that
being

Chap. IV. being already done in a very able manner by another, Mr. SÜLZER. (28) Yet a few hints, with respect to Mr. GRISELINI's mode of proceeding, strike me in so forcible a manner, that I cannot forbear to communicate them.

He builds chiefly upon certain similitudes, between the Gipsies, Egyptians, and Æthiopians, without reflecting whether they are distinctions peculiar to these people only. Of this sort are, for example, that the Gipsies must be Troglodytes and Æthiopians, because they follow the employment of goldwashing, and these latter, as well as some of the African hords, do the same in their rivers which produce gold; or when he makes them Egyptians, because they eat swine's flesh, or finally, that they must be priests of Isis, because they grumble violently against the hard hearted, who refuse the boon they ask. Are these then things, which, none but Egyptians and Æthiopians have in common with the Gipsies? Is it necessary to recur back to the Egyptians, to find people, besides Gipsies, who eat pork? Or to the priests of Isis, for sturdy beggars? And, with regard to goldwashers, how came he not to recollect, that the Wallachians also, follow this employment? And that near Strasburg, besides other places, hundreds of people, who are nothing less than Gipsies, get their living by it.

Further, the said Mr. GRISELINI, in order to render his system the more plausible, has made use of certain expedients, at the expence of truth; and, in spite of all experience to the contrary, so modelled the properties of the Gipsies, as to make them appear compleat Egyptians. He makes them, by nature, inclined to melancholy, whereas their dispositions have not the least

least tincture of it: they are described as most conscientiously, Chap. IV.
 nay, rather superstitiously, attached to religious customs; and yet,
 according to the universal testimony of other observers of these
 people, they have not their equals, for indifference concerning
 every thing at all connected with religion. He pronounces
 them averse to eating onions; and as for beans, they abhor them,
 whereas Sulzer was a witness, how much they liked the flavor
 of both. If people will go on at this rate, every thing may be
 made to answer every purpose. But woe to the records, and
 histories, which are used in this manner.

From what has been treated hitherto, we see the Egyptian
 descent of the Gipsies nothing less than proved; notwithstanding
 it was so generally credited, and even is to this day. It is really
 to be lamented, for had they originated from Egypt, care was
 taken that we should know, what kind of people they had been
 in that country. It is related very confidently, and to our great
 edification, that their forefathers were the same forcerers, who
 imitated Moses's miracles, in the presence of Pharoah. More-
 over this King, likewise, set these people as taskmasters, over the
 Children of Israel, in order to make their labor grievous to
 them. And, finally, these were the very murderers, employed
 by the inhuman Herod, to perpetrate his cruelty on the children
 of Bethlehem. This kind of dreaming has been carried further,
 it having been calculated, to what degree of indolence these
 people had accustomed themselves, in Egypt, living by the labor
 and sweat of others. Afterwards, when, contrary to expectation,
 the Children of Israel escaped from their servitude; the lucrative
 advantage of these overseers, of course, had an end. Instead of
 S reconciling

Chap. IV. reconciling themselves to employment, they rather chose to pack off, with goods, wives, and children, leaving Egypt, in order, by cunning and fraud, to procure an easier subsistence in foreign countries. They pursued this shameful course of life, through the following centuries, and have, at last, pushed their excursions into our territories. (29)

It is not enough, that the Egyptian descent of these people is entirely destitute of proofs, but, on the other side, the most positive proof is to be found, to contradict it. Their language differs (30) entirely from the Coptic, and their customs, as (31) AHASUERUS FRITSCH has remarked, are nothing less than Egyptian. To this must be added that weighty circumstance, of their wandering about like strangers in Egypt, where they form a distinct people; as not only, (32) BELLONIUS, but many later (33) writers assure us. Therefore, MURATORI is not in the wrong, when he thinks it ridiculous to account them (34) Egyptians, people having no better authority for this belief, than that they chose to have it so.

Thus it stands, as well with the derivation of the Gipsies in general, as with the Egyptian descent of them in particular. When many, and among these, men very respectable for their learning, declare the origin of these people, to remain an unsolved riddle, this opinion is, I think, by the contents of this and the foregoing chapter, thoroughly confirmed. Notwithstanding the innumerable researches, the Gipsies still remain an unacknowledged inmate in Europe.

I have, nevertheless, my doubts, whether SWINBURNE is quite right, in asserting it to be impossible, ever to find (35) out the
real

real home of these strangers. I venture, though not without Chap. IV.
apprehension, on account of the unsuccessful endeavors of so
many authors, yet not entirely without hopes, on another trial.
Perhaps I may be so fortunate, at the same time to shew, that my
doubts, with respect to Swinburne's publication, were not entirely
without foundation.

CHAPTER V.

The Gipsies come from Hindostan.

TWO entire strangers will be able to know each other, the
moment one speaks in a language which the other understands.
It is therefore rightly asserted by an author, that it would be
one of the most infallible methods of ascertaining the origin of
these people with certainty, if a country could be discovered,
where their language was in common use. The first and most
necessary examination, here, will therefore be to find out the
country, where the Gipsies language is that of the natives: and
this is no other than HINDOSTAN. But before I endeavor to prove
it, by a comparison of the Hindostan and Gipsy languages,
I must premise something, which will serve as an introduction
of considerable weight. It is a piece of intelligence, to be found,
in the Vienna Gazette, and comes from a Captain SZEKELY
von DOBA, a man, who was thinking of nothing less, than
searching for the Gipsies and their language in the East
Indies.

Chap. V. Here it is: "In the year 1763 on the 6th of November," says Captain (1) SZEKELY, "a printer came to see me, whose name was STEPHAN PAP SZATHMAR NEMETHI. Talking upon various subjects; we, at last, fell upon that of the Gipsies: on this occasion, my guest related to me the following anecdote, from the mouth of a preacher of the reformed church, STEPHEN VALI, at Almasch in the county of Komora. When the said VALI, studied at the University of Leiden, he was intimately acquainted with some young Malabars, of which, three are obliged constantly to study there, nor can they return home, till relieved by three others. Having observed, that their native language bore a great affinity to that spoken by the Gipsies; he availed himself of the opportunity, to note down, from themselves, upwards of one thousand words, together with their significations. They assured him, at the same time, that upon their island, was a tract of land, or province, called Czigania (but it is not laid down on the map). After VALI was returned from the University, he informed himself, among the Raber Gipsies, concerning the meaning of his Malabar words, which they explained without trouble or hesitation."

In this anecdote, every thing seems to happen by chance; even to the learned man who published it in the Gazette, it appeared as if fallen from the clouds, (2) and entirely oversets his system; for he was the person, mentioned above, who broached the opinion of the Gipsies being Mongol Tartars. So much more weighty, therefore, and unexceptionable, are the hints it throws out, for the discovery of the Gipsies, mother country, by means of their language.

That

That further, according to this anecdote, the Gipsy language is declared to be Malabar, and I have pronounced it Hindostan, does not create any difficulty, although they are very different from each other. Probably the three young men, from whom VALI took down his words, were Bramins sons, whose language was that proper to the learned Bramins, or the Shanfcritt. But the affinity between this and the common language, spoken by the people of Hindostan is the same as between pure Latin and modern Italian. It was therefore very natural, that the Raber Gipsies should understand, if not all, at least the greatest part of the words, which VALI repeated to them.

Nevertheless, we do not want this come off. The difficulty will subside without it, when I come to examine the connexion between the Gipsy and Hindostan languages. The next thing therefore, is to give a list of words from both.

Here follows the LIST :

NUMERALS.

Gipsy.	Hindostan.	English.
<i>Ick; Ek</i>	<i>Ek</i>	One
<i>Duj; Doj</i>	<i>Du</i>	Two
<i>Trin; Tri</i>	<i>Tin</i>	Three
<i>Schtar; Star</i>	<i>Tfchar</i>	Four
<i>Pantsch; Panscb</i>	<i>Panscb</i>	Five
<i>Tfchowc; Schow; Sof</i>	<i>Tfcho</i>	Six
<i>Efta</i>	<i>Hefta; Sat</i>	Seven
<i>Ochto</i>	<i>Aute</i>	Eight
<i>Enja; Eija</i>	<i>Now</i>	Nine

Defcb;

Chap. V.

NUMERALS.

Gipsy.	Hindustan.	English.
<i>Defch; Des</i>	<i>Dos; Des</i>	Ten
<i>Befch; Bifch; Bis</i>	<i>Bjs</i>	Twenty
<i>Trianda; Tranda</i>	<i>Tjs</i>	Thirty
<i>Starweldefch; Saranda</i>	<i>Tfchaljs</i>	Forty
<i>Pantfchwerdefch; Panda Pontfandis</i>	<i>Petschafs</i>	Fifty
<i>Tfchowerdefch; Schoandis</i>	<i>Sytt</i>	Sixty
<i>Eftawerdefch</i>	<i>Sytt</i>	Seventy
<i>Ochtowerdefch</i>	<i>Affeh</i>	Eighty
<i>Eijawerdefch; Enjandis</i>	<i>Nubbeh</i>	Ninety
<i>Tfchël; Schël; Sel</i>	<i>Souw</i>	Hundred
<i>Duifchel; Deifchel</i>		Two Hundred
<i>Defchwerfchel; Ekezeros</i>	<i>Ekbazar; Hazar</i>	Thousand
<i>O gluno; a jékto</i>	<i>Pajla</i>	The first
<i>O duito; a duito</i>	<i>Dufera</i>	The Second
<i>O Trito</i>	<i>Tjffera</i>	The Third
<i>O Schtarto</i>	<i>Tfcharta</i>	The Fourth

NOUNS SUBSTANTIVE.

<i>Tziro</i>	<i>Wakht</i>	Time
<i>Berfch</i>	<i>Burz; Sal</i>	A Year
<i>Manet; Tfchon</i>	<i>Meina</i>	A Month
	<i>Hefia</i>	A Week
<i>Diwes</i>	<i>Diw; Rafe</i>	Day
<i>Ratti; Rattgin; Rat</i>	<i>Rateb</i>	Night
<i>Feizrile</i>	<i>Fazir; Nur</i>	Morning

Ratti

NOUNS SUBSTANTIVE.

Chap. V.

Gipsy.	Hindustan.	English.
Ratti		Evening
Kurko	Etwar	Sunday
Doga	Tfchis	An Affair; a Thing
Kak	Tulad; Rykem	The Sex
Arti	Zatt	The Sort
<i>Gofwero</i>	<i>Gustur</i> ; Moffikj	The Manner
Jek; Otter	Tfchan; Tukra	A Piece
Gin	Adadah	The Number
\ <i>Dewe</i> ; <i>Dewel</i> ; <i>Dezwo</i> ; } <i>Dezwa</i>	Khoda; Allah	God
<i>Dezw</i>	<i>Dezw</i> ; Muret	An Idol
Bollopen; Boliben	Dune	The World
Mulro	Dumm	The Spirit
Sie; Wode	Jan	The Soul
Trupo; Tefchta	Dhj; Ang; Hal	The Body
Shweto; Tfcherofz	Behescht; Asman	Heaven
Tferhenje; Tfcherhenja	Tara	A Star
<i>Cham</i> ; <i>Cam</i> ; <i>Okam</i>	<i>Kam</i> ; Surez	The Sun
<i>Schon</i> ; Tfchemut; Mrafcha	<i>Tfchand</i>	The Moon
Prabal	Howah	The Air
<i>Jag</i> ; <i>Jak</i> ; <i>Jago</i>	<i>Ag</i>	Fire
<i>Panj</i> ; <i>Panjo</i>	<i>Panj</i>	Water
x <i>Pu</i> ; <i>Bhu</i> ; <i>Pube</i> ; <i>Epebu</i>	Zemin	The Earth
Balwal, <i>Bear</i>	<i>Beiar</i> ; <i>Batas</i>	The Wind
Felhofschnodi	Baddel	A Cloud
Felheschine	Bjdschelj	Lightning
		Tfchetogafch

Chap. V.

NOUNS SUBSTANTIVE.

Gipsy.	Hindustan.	English.
Tschetogafch	Meg	Thunder
Gwittrolo		
Jiwe		Snow
<i>Brischint; Brechindo</i>	<i>Birrsat</i>	Rain
Mrascha; <i>Osch</i>	Kohassa; <i>Osh</i>	The Dew
Jeko; Pahq		Ice
Koeddo	Kohassa ; Kohol	Fog
Temm	Muluk	The Soil
Akra	Moidan.	The Field
Hedjo	<i>Pabr</i>	A Mountain
<i>Bar</i>	Pytter; Kaja	A Hillock
Dombo		A Hillock
<i>Gere; Wermo</i>	<i>Gerrab</i>	A Pit
Wefch	Djp	An Island
Epas; Wefch		Peninsula
— Baro Pani	Deriauww	The Ocean.
Sero	Dschjl	The Sea
Pleme		A Wave
<i>Kunara; Parra</i>	<i>Kinerj</i>	The Shore
— <i>Tato Panj; Poschi</i>	<i>Tschata</i>	Morass; Slough.
Hani; Foljafi	Pohara	A Spring
<i>Hanj; Hanik</i>	<i>Huah; Koka</i>	A Well
<i>Tallo</i>	<i>Tallaww</i>	A Dike
Flammus	Tjm; Lu	Flame
— Jangar; Angar	Koyla	Coal
Mommli; Mumeli	Bathj	Light

Schik

NOUNS SUBSTANTIVE.

Chap. V.

Gipsy.	Hindoostan.	English.
Schik	Moil	Mud
Tfchar; Djiplo	Rag; Bowus	Ashes
Mefcho	Tfcuna	Chalk
— Balu	Bull; Rith	Sand
Bàre; Bar	Sanka; Pytter	Stone
Wablin; Tcheklo	Belun	Glass
Jegekoro bar	Patter	Flint stone
Afchpin; Homokori		Whetstone
Sonnai; Sonnikey; Schom- nakai	} Suna	Gold
— Rùp	Ruppa	Silver
Tzafter; Trafcht	Luha	Iron
Tfchino	Kelley	Tin
Mollizwo	Mukwa; Sjicha	Lead
Tzindo rup	Parrat	Quicksilver
Lohn; Lon	Nun	Salt
Lonkeren	Sura	Saltpetre
Kandini momelli	Genden	Sulphur
Zhach; Scha		Herbs
Char; Tfchar; Wira	Gas	Grass
Rozho		Rye
Jiv	Giurw	Wheat
Gib; Arpa	Jou	Barley
Tzirja; Pura	Ljfun	Garlick
Purum; Lolipurum	Peiaz	Onion
— Schach	Kubj	Cabbage

T

Hirhil

Chap. V.

NOUNS SUBSTANTIVE.

Gipsy.	Hindoostan.	English.
Hirhil	Mytter	Peas
Dudum	Hulla	A Gourd
— <i>Herbuzho</i>	<i>Terbus</i>	A Melon
<i>Boborka</i>	<i>Birka</i>	A Cucumber
Muri		A Strawberry
Karro		A Thistle
Rùk	Garfch	A Tree
Balano mako		The Oak
Kirgifsàkro rùk		A Cherry Tree
— <i>Pabuj</i>	<i>Pawug; Sjuw</i>	An Apple
<i>Brohl</i>	<i>Problo</i>	A Pear
Kirgiffin		A Cherry
Pehenda		A Nut
Télel	Januwr	A Beast
Kirmo	Kentschuwa	A Worm
<i>Rezh</i>	<i>Riffem</i>	Silk
Birlin	Mumukkj; Schehetkj	A Bee
Jerni	Mum	Wax
Gwju; Mescho	Schahed	Honey
<i>Kirja</i>	<i>Kiro; Tschontj</i>	An Ant
<i>Jua; Tzua</i>	<i>Juj</i>	A Louse
<i>Puzhum; Puschan</i>	<i>Pjfsche</i>	A Flea
Hai; Karodi		A Crawfish
— <i>Tzefniàkro; Matschu;</i>	<i>Mutfschli</i>	Fish
<i>Matscho; Mulo</i>		
Alo	Bam	An Eel

Tschiririkli

NOUNS SUBSTANTIVE.

Chap. V.

Gipsy.	Hindoostan.	English.
<i>Tschirikli; Tschiriklo</i>	<i>Tschuri</i>	A Bird
<i>Tschirikloro</i>		A Small Bird
<i>Wiknia</i>		A Falcon
<i>Bischothilo</i>	<i>Ghido</i>	The Eagle
<i>Papin; Papim; Papi</i>	<i>Hans</i>	A Goose
<i>Hiretza; Retfchori</i>	<i>Buttugh</i>	A Duck
<i>Tovadei</i>	<i>Tubbuter; Tschetfchlj</i>	A Dove
<i>Jaros; Garum</i>	<i>Unnda</i>	An Egg
<i>Parae Jari</i>		White Eggs
— <i>Baro peng; Orofchlana</i>	<i>Sjr; Sjng</i>	The Lion
<i>Matschka; Gifterna; Stirna</i>		A Cat
<i>Ru</i>	<i>Bira; Hundar</i>	A Wolf
<i>Jùkel; Tzùkel; Juket;</i> <i>Tschokel; Schokel;</i> <i>Tschikel</i>	<i>Kuttha</i>	A Dog
<i>Schoschi; Tschoschai</i>	<i>Sassa; Khurr</i>	A Hare
<i>Papinori</i>	<i>Baner</i>	An Ape
<i>Gra; Grea; Krej</i>	<i>Gorra; Ghaffi</i>	A Horse
<i>Gratsch; Graft</i>	<i>Gorra</i>	A Stallion
— <i>Grafnj; Grafchni</i>	<i>Gorrj</i>	A Mare
<i>Dernagresch</i>	<i>Batscheru</i>	A Foal
— <i>Gurrub; Guru; Gurni</i>	<i>Gorna; Boil</i>	An Ox
<i>Guruni; Kircumni;</i> <i>Gurongatsch</i>	<i>Gaj; Borjuko</i>	A Cow
<i>Warjuhilo</i>	<i>Batschera</i>	A Calf

Chap. V.

NOUNS SUBSTANTIVE.

Gipsy.	Hindoostan.	English.
✓ <i>Bàkera; Bakra; Bakro</i>	<i>Bbjra; Bbjri</i>	} A Sheep
	<i>Mendha; Mendhi</i>	
<i>Bakero; Bhara dohilo</i>	<i>Mendhj batfcha</i>	A Lamb
<i>Wakro; Bakro;</i>	}	A Wether
<i>Upritudlilom</i>		
<i>Jeschingingri; Ketschka</i>	<i>Bukkrj</i>	A Goat
	<i>Bukra</i>	A He Goat
<i>Balo; Bala</i>	<i>Pala; Sur</i>	A Swine
<i>Bikarisch krohilo</i>	<i>Sur</i>	A Boar
<i>Ballitschi; Bali</i>		A Sow
<i>Balóra</i>	<i>Surbatfcha</i>	A Pig
<i>Djanba</i>	<i>Beng; Mendowk</i>	A Frog
— <i>Tsap</i>	<i>Sarap</i>	A Snake
— <i>Beng</i>	<i>Guddj</i>	A Dragon
— <i>Kazht; Karscht</i>	<i>Lakerj</i>	Wood
— <i>Tschjilka; Borka</i>	<i>Tschat</i>	The Bark
— <i>Patrin</i>	<i>Pat</i>	A Leaf
<i>Pèperi</i>	<i>Mirritz</i>	Pepper
<i>Bàl; Pàl</i>	<i>Bàl</i>	The Hair
— <i>Puzhum</i>	<i>Ojr</i>	Wool
<i>Pori</i>	<i>Dum</i>	The Tail
— <i>Rat</i>	<i>Lohu</i>	Blood
<i>Tud</i>	<i>Dhud</i>	Milk
<i>Kjl</i>	<i>Kel; Mukken</i>	Butter
— <i>Kiral; Chiral; Kiras</i>	<i>Panjr</i>	Cheese
<i>Fulo</i>	<i>Tschjli</i>	Fat

NOUNS SUBSTANTIVE.

Chap. V.

Gipsy.	Hindoostan.	English.
<i>Swa</i>	<i>Ansu</i>	A Tear
— <i>Mas; Masz</i>	<i>Ghoft</i>	Flesh
— <i>Tschero; Schero; Cheru</i>	<i>Ser</i>	The Head
<i>Aok; Jaok; Jaka; Po; Aran</i>	<i>Awk</i>	The Eye
— <i>Kan</i>	<i>Karwn</i>	The Ear
— <i>Nak</i>	<i>Nakk</i>	The Nose
<i>Tscham</i>	<i>Gal</i>	The Cheek
<i>Tchammedinā.</i>	<i>Thori</i>	A Slap on the Face
	<i>Tschomni</i>	The Chin
<i>Tschor</i>	<i>Dharri</i>	The Beard
<i>Mui; Moi</i>	<i>Mu</i>	The Mouth
<i>Dant</i>	<i>Dant</i>	A Tooth
— <i>Tschib; Tscheb</i>	<i>Jibb</i>	The Tongue
<i>Men</i>	<i>Gerdhen; Gulla</i>	The Neck
<i>Dummo</i>	<i>Pitch</i>	The Back
<i>Andririk</i>	<i>Terrik</i>	The Side
<i>Gew; Buhl</i>	<i>Tschutter</i>	The Behind
<i>Kelin</i>	<i>Tschatti</i>	The Breast
<i>Per</i>	<i>Pitch</i>	The Belly
<i>Moffin; Mucia</i>	<i>Bhan; Hateh</i>	The Arm
— <i>Wast; Wafs</i>	<i>Hateh</i>	The Hand
— <i>Kuzhilo; Guzhdo; Gusto</i>	<i>Awngli</i>	A Finger
<i>Ghazdo; Paltzo</i>	<i>Anguta</i>	The Thumb
<i>Heroi</i>	<i>Tingeri</i>	The Leg
<i>Piro</i>	<i>Par; Pauw</i>	The Foot
<i>Tschanga.</i>	<i>Gunga</i>	The Knee

Naj

Chap. V.

NOUNS SUBSTANTIVE.

Gipsy.	Hindoostan.	English.
<i>Naj</i>	<i>Noub</i>	A Finger Nail
<i>Sie; Si</i>	<i>Djl</i>	The Heart
<i>Buko</i>	<i>Sjiger</i>	The Liver
<i>Buchlipen</i>	<i>Jagga</i>	A Place
<i>Rundo</i>	<i>Nala</i>	A District
<i>Geb</i>	<i>Gibab; Tsched</i>	A Hole
<i>But; Behjr</i>	<i>Pot</i>	A Multitude
<i>Pifla</i>	<i>Toro</i>	A Scarcity
<i>Lowe; Löwe</i>	<i>Peyffa</i>	Money
<i>Libra</i>	<i>Sere</i>	A Pound
<i>Kuni; Kani</i>		An Ell
<i>Jemia; Miga</i>	<i>Kofs</i>	A Mile
— <i>Buda; Purana</i>	<i>Potdjna</i>	Age
<i>Tschiwawa</i>	<i>Tiw; Ratbhah</i>	Life
<i>Rikewela</i>	<i>Ehad</i>	The Memory
— <i>Sunjo</i>	<i>Sunnj</i>	The Hearing
<i>Sung</i>	<i>Sunkb</i>	The Smell
<i>Sik</i>	<i>Tschik</i>	The Taste
— <i>Rakerpen; Rakriben;</i>	<i>Bat; Juvanj</i>	The Speech
<i>Tschip</i>		
<i>Lab; Alo</i>	<i>Bat; Kelam</i>	A Word
<i>Nao; Lawe</i>	<i>Nom</i>	A Name
<i>Liel</i>	<i>Khutt</i>	An Epistle
<i>Buchos</i>	<i>Ketab</i>	A Book
<i>Schin</i>	<i>Rengeh</i>	Color
<i>Schnablus</i>		The bill (of a Bird)
		<i>Pul;</i>

NOUNS SUBSTANTIVE.

Chap. V.

Gipsy.	Hindoestan.	English.
<i>Pul; Pos</i>	<i>Pual</i>	Straw
— <i>Baxt</i>	<i>Bukhtj</i>	Fortune
Dromnazhedum	Aheb; Tiffauti	Error
Sik	Minet	Diligence
Merla	Mordanj; Mot	Death
<i>Bkò</i>	<i>Buk</i>	Hunger
Truzhilo	Peas	Thirst
Sentinella	Para; Tschokkj	Watching
— Sowawa	Njn; Khab	Sleep
<i>Dùk</i>	<i>Dirk</i>	Smart
Dòko	Dumm	The Breath
<i>Gbas</i>	<i>Kasj</i>	A Cough
Butin	Kar; Kam	Labor
Muskatella	Mekljm	Balsam
Tschinneben	Zukhmj; Gatel	A Wound
<i>Ker</i>	<i>Gurr; Havelj</i>	An House
<i>Tschater; Chör</i>	<i>Tschater</i>	A Tent; Roof
<i>Gadfi</i>	<i>Kassj; Juru</i>	A Wife
— Tschowo; Tschabo	Lirrka	A Child
— <i>Tsche; Tschaj</i>	<i>Tschuknj</i>	A Girl
<i>Tschabe; Tschawo</i>	<i>Tschokna</i>	A Boy
<i>Tschek</i>	<i>Tschekerin</i>	A Virgin
Rackljo		A Young Man
Racksji		A Young Lady
— <i>Dade; Dadi</i>	Bab	A Father
	<i>Dada; Nana</i>	A Grandfather

Daj;

Chap. V.

NOUNS SUBSTANTIVE.

Gipsy.	Hindoostan.	English.
— Daj; Daju; Dajo	<i>Ma</i>	A Mother
— <i>Mami</i>		A Grandmother
— Tschawo; Schave	Beth	A Son
— Tschaj; Schaj	Bethj	A Daughter
Tschakrorum	Jamwatsch	Son-in-law
Kako	Tsche-tscherabhais	Cousin
Dades Krupral	Tschatscha	Father's Brother
Dades Kripen	Tschatschi	Father's Sister
Pewli	Rhenduj; Rand	A Widow
Velèto	Noker; Tschaker	Man Servant
Rakli	Tschakerin	Maid Servant
Wirthus	Gurkka-Suheb	A Landlord
Werda	Seratsch; Kham	An Inn
— Sikerwawa	Talima	Learning; Instruction
Putzjum	Sowal	A Question
<i>Pen</i>	<i>Bjn</i> ; Jivab	An Answer
— Mangawa	Urrizi	A Petition
— Schegari; Sidah		The Chase
Wezheskro	<i>Scheggar</i>	A Huntsman
<i>Kellipen</i>	<i>Kele</i> ; Notsch	A Game
Tschilhiman		A Guitar
— Schetra	Serinda	A Violin
<i>Tschorori</i>	<i>Tscherjfi</i> ; Konkati	Poverty
Drum	Mufafferj	A Voyage; Journey
<i>Jangustri</i> ; <i>Gostri</i> ; <i>Gusderin</i>	} <i>Angutri</i>	A Ring

Tower;

NOUNS SUBSTANTIVE.

Chap. V.

Gipsy.	Hindoostan.	English.
Tower; Tober	Kulhari	An Ax; A Bill
Pål	Mes; Tukhta	A Board
Bechari	Piala; Tschasj	A Cup
Tschupni	Tschabukk	A Whip
Tschor	Tschur	A Thief
Tschordas	Tschurj	A Theft
Goro; Chadum	Dhoro; Krjs	A Sword; Dagger
Pleifferdum	Mafuri	A Reward
Tschatscho	Jnfaf; Sjera	Right
Paro; Birda	Bharr; Birz; Zumma	Weight; Burthen
Tchumoben	Tschuma	A Kiss
Dori	Sutlj; Fjtha	A Band
Manru; Maro; Malum	Rutj	Bread
Jaro; Aro	Ata; Moidda	Meal
Gabèn	Konna	Food; Eatables
Kjl	Mukken	Butter
Raja; Rajah	Raja	The Lord; The Prince
Ranj	Raji	The Princess
Raz	Raz; Surdari	The Principality
Buklo	Koluff	A Castle
Kuroben; Kugriben	Jungro	War
Kutwnaskro	Gardj; Tscholdar	A Warrior; A Soldier
Kuromangri		Infantry
Ritteri		Cuirassiers
Harmi	Hattiar	A Breastplate
Puschka; Banduk	Sanduk	A Musket

U

Gaww;

Chap. V.

NOUNS SUBSTANTIVE.

Gipsy.	Hindoostan.	English.
— <i>Gane</i> ; Gal; Jegag	<i>Gaurw</i> ; Bufti	A Village; A Hamlet
<i>Tombun</i>	<i>Tumbur</i>	A Drum
<i>Kandini</i> momelli	<i>Genden</i>	Brimstone
<i>Thu</i>	<i>Dbuab</i>	Smoak
— <i>Paka</i>	<i>Bofu</i>	The Wing
<i>Palmande</i>	<i>Mufaka</i>	The Rear
— <i>Romm</i> ; <i>Manufch</i> ; Gadze	{ <i>Murd</i> ; <i>Manufch</i> ; Adami }	{ Man, Mankind }
<i>Jammadar</i>	<i>Surrdar</i>	Commander
<i>Wefch</i>	<i>Jungel</i>	A Wood; Forest
<i>Jagari</i> ; <i>Wezhiskro</i>		A Forester
<i>Klufturi</i>	<i>Takkor bar</i>	A Cloister
<i>Kangri</i> ; <i>Kangheri</i>	<i>Mufizam</i>	A Church
<i>Isba</i>	<i>Ischba</i> ; <i>Kuterj</i>	Apartment; Chamber
<i>Skaurnin</i>	<i>Tfchukire</i>	A Chair
<i>Kambana</i>	<i>Guntha Ghittal</i>	A Bell
— <i>Gowr</i>	<i>Kibr</i>	The Grave
<i>Doga</i>	<i>Tfchjs</i>	The Matter
<i>Nani kek</i>	<i>Quotsch-netfch</i>	Nobody
<i>Schut</i>	<i>Sirrka</i>	Vinegar
<i>Ker</i> ; <i>Baua</i>	<i>Havelj</i> ; <i>Emarat</i>	An Edifice
<i>Klidin</i>	<i>Tfchabj</i> ; <i>Kili</i>	A Key
<i>Bangoklidin</i>		Picklock
<i>Gullub</i> ; <i>Chalu</i> ; <i>Kalfchis</i>		Breeches
<i>Schofte</i>	<i>Petschamma</i>	Drawers
<i>Koro</i>	<i>Kurti</i>	A Coat

Kuni

NOUNS SUBSTANTIVE.

Chap. V.

Gipsy.	Hindoostan.	English.
<i>Kuni</i>	Map; Kejafa	A Measure
	<i>Kunab</i>	A Corner
Schukkerben		Beauty
<i>Kutschabu</i>	<i>Kitseh</i>	Potter's Clay
Brija		Soup
<i>Goji</i>	<i>Goig</i>	A Sausage
— Mol	Angur; Schrab	Wine
Gereta	Karamitti	Chalk
<i>Sapuni</i>	<i>Savin</i>	Soap
Kammawa	<i>Guna</i>	Accusation; Debt
Gono	Kiffa	A Knapsack
<i>Por; For</i>	<i>Purr; Por</i>	A Feather
<i>Madjho; Matzlin</i>	<i>Mudkj</i>	A Fly

ADJECTIVES.

Schoker	Jffekta; Hakabat	Respectable
— <i>Puro</i>	<i>Purana; Buda</i>	Old
Dumino	Pagla	Simple
Prinjerdo	Tschinta	Known
— <i>Nango</i>	<i>Nenga</i>	Bare
Nanilalsch; Erio	Budd; Khrab	Wicked
Bulháila	Tschaura	Broad
— <i>Duber; Aduito</i>	<i>Duara</i>	Double
<i>Sano</i>	<i>Schano; Pittla</i>	Thin
Tschori ropen	Kambukht	Miserable

Chap. V.

	Gipsey.	ADJECTIVES. Hindoostan.	English.
	<i>Ajeeto</i>	<i>Ekara</i>	Single
	<i>Tfchimaster</i>	<i>Netko; Kemed</i>	Eternal
	<i>Latfchila; Wingro</i>	<i>Juta</i>	False
	<i>Tamlo</i>	<i>Neraffa</i>	Dark
	<i>Piro</i>	<i>Kalafsch</i>	Free
	<i>Zelo</i>	<i>Sumutfcha</i>	Entire
✓	<i>Baro</i>	<i>Burra</i>	Great
	<i>Latfcho</i>	<i>Bala</i>	Good
	<i>Tfchorero</i>	<i>Budd-suret</i>	Ugly, Hateful
	<i>Pral</i>	<i>Unfcha</i>	High
	<i>Boko</i>	<i>Buka</i>	Hungry
	<i>Baugo</i>	<i>Benka; Tera</i>	Crooked
—	<i>Tikno; Tigno</i>	<i>Tengna</i>	Short
—	<i>Bango</i>	<i>Lingra; Aftara</i>	Lame
	<i>Lokes; Betfchuker</i>	<i>Djla; Derrtfchka</i>	Slow
	<i>Sorlo</i>	<i>Jeura</i>	Powerful
	<i>Kindo</i>	<i>Binga</i>	Wet
—	<i>Nevo</i>	<i>Naia</i>	New
	<i>Barwello</i>	<i>Matwir; Talivirr</i>	Rich
—	<i>Kalo; Kala</i>	<i>Kala; Sjah</i>	Black
	<i>Mitfchach</i>	<i>Tik</i>	Severe
—	<i>Bharabilo</i>	<i>Barri</i>	Heavy
	<i>Gudlo</i>	<i>Mitha</i>	Sweet
	<i>Gor</i>	<i>Gebera</i>	Deep
	<i>Merla; Mojas</i>	<i>Mua; Whakka</i>	Dead
	<i>Schukrobilo</i>	<i>Sukka</i>	Dry

Gojemen

ADJECTIVES.

Chap. V.

Gipsy.	Hindoostan.	English.
Gojemen	Kuffa	Arrogant
<i>But</i>	<i>Bot</i> ; Fatta	Much
<i>Perdo</i>	<i>Purra</i> ; <i>Bharra</i>	Full
Maffob	Kaberdar	Watchful
<i>Tfcha</i>	<i>Sutfcha</i>	True
—Tatto; Tatip	Gorm	Warm
Parna	Saffed; Vjela	White
— <i>Dur</i>	<i>Tfchaura</i>	Far
Naneleskekfi	Tfchimmero	Tough

V E R B S.

Riokerwawa	Mul-kurrna	To esteem
Wias	Pontfchna	To arrive
Kovokardas	Luggauna	To entice
<i>Tfchindas</i>	<i>Schina-kurrna</i>	To charge
<i>Pekgum</i>	<i>Tamburme-pukkauna</i>	To bake
<i>Tfchjl</i>	<i>Hjlna</i>	To shake
— <i>Mangawa</i>	<i>Mangna</i>	To beg
Gohena	{ <i>Bjramet-kurrna</i> ; <i>Daha kurrna</i> }	{ To cheat
Catfchole		It burns
Pàkjum	Turauna	To break
<i>Bandopen</i>	<i>Bandna</i>	To bind
Lubekirdaspas	Zanakarikurrna	To commit adultery
Pral	Derkarhuna	To be poor
Pretterdum	Dantna	To threaten

Tfcherodia

Chap. V.

V E R B S.

Gipsey.	Hindoestan.	English.
<i>Tfcherodia</i> stele	<i>Sir</i> -katna	To behead
<i>Perdo</i>	<i>Tchukauna</i> ; <i>Bhurrna</i>	To accomplish
<i>Stildum</i>	<i>Pukkerna</i> ; <i>Bojena</i>	To seize
— <i>Gana</i> ; <i>Kha</i> ; <i>Chabben</i> ; <i>Hane</i> . <i>Kauna</i>		To eat
<i>Androffaster</i> kordo	<i>Zinjir</i> ; <i>Luggauna</i>	To fetter
<i>Nafch</i>	<i>Tfchuna</i>	To flow
<i>Jarawe</i>		I fear
	<i>Jirrna</i> ; <i>Dirrbuna</i>	To fear
<i>Muterwawa</i>	<i>Mutna</i>	To make water
<i>Bango</i>	<i>Lingra</i> huna	To halt (go lame)
<i>Getfchaha</i>	<i>Jauna</i>	To go any where
<i>Ghas</i>	<i>Kaffi</i> kurrna	To cough
<i>Nazh</i>	<i>Schegar</i> -kurrna	To hunt
<i>Kindjelle</i>	<i>Mul</i> -lena	To buy
	<i>Tfchumauna</i>	To kiss
<i>Tfchumede</i> le		She kisses
<i>Savva</i>	<i>Huffna</i>	To laugh
<i>Muk</i>	<i>Mukhset</i> -kurrna	To leave
<i>Schiwawa</i> ; <i>Befchesh</i>	<i>Jjna</i>	To live
<i>Tfcharawa</i>	<i>Tfchatna</i>	To lick
<i>Deletfchedoman</i>	<i>Sulah</i> -huna	To lie down
<i>Gochoben</i>	<i>Jut</i> bolena	To lye
<i>Kerla</i>	<i>Kurrna</i>	To make
<i>Siwawa</i>	<i>Siwena</i>	To sew
— <i>Lawa</i>	<i>Lena</i> ; <i>Pukkerna</i>	To take
<i>Nabe</i>	<i>Nomdena</i>	To name
		<i>Tfchi</i> -kurrna

V E R B S.

Chap. V.

Gipsy.	Hindoostan.	English.
	Tfchi-kurrna	To sneeze
<i>Tfchikatele</i>		He sneezes
<i>Barreskro</i>	<i>Barretsch-kurrna</i>	To boast
<i>Sennelowifa</i>	<i>Djwana huna</i>	To be mad; to rave
	<i>Birrsna</i>	To rain
<i>Dias brischendo</i>		It did rain
<i>Zhinawa</i>	<i>Ginna; Tikna</i>	To reckon
<i>Tfatschoben</i>	<i>Jnsaf dena</i>	To right one
<i>Songawa; Sung</i>	<i>Sunkbna; Bokurrna</i>	To smell
<i>Pennawa</i>	<i>Kabena; Bolena</i>	To say
<i>Tfchinnawa</i>	<i>Karat kurrna</i>	To saw
<i>Giurawa</i>	<i>Guwena</i>	To sing
<i>Limmaugi</i>	<i>Kurrauna</i>	To provide
<i>Zamander; Zhafwawer; }</i>	<i>Judda kurrna</i>	To divide
<i>Kinder</i>		
— <i>Zhinger</i>	<i>Galljdena</i>	To scold
<i>Kàrj</i>	<i>Urauna</i>	To shoot
<i>Kuroben</i>	<i>Kassa kurrna</i>	To slay
<i>Bezbarwa; Bez</i>	<i>Babetna</i>	To fit
<i>Tfchor</i>	<i>Tfchure kurrna</i>	To steal
<i>Mujas; Mulo</i>	<i>Muena</i>	To die
<i>Mongna</i>	<i>Duntena</i>	To seek
<i>Hitscharwa; Lejauna</i>	<i>Lena</i>	To carry
<i>Luno</i>	<i>Zumma kurrna</i>	To marry
<i>Kuroben</i>	<i>Marna</i>	To meet
— <i>Piava; Pi</i>	<i>Piena</i>	To drink

Puro

Chap. V.

Gipsy.	Hindustan.	English.
<i>Puro</i>	<i>Purana</i>	To grow obsolete
<i>Latfakerjl</i>	<i>Benschna</i>	To fell
	<i>Tschinna</i>	To know
<i>Me tschana</i>		I know
<i>Tzawari</i>	<i>Jadu kurrna</i>	To bewitch
	<i>Dekkna</i>	To see
<i>Me dikkaba</i>		I saw
	<i>Suna</i>	To hear
<i>Ne schunele</i>		I do not hear

Example how the two Languages decline.

1. Without being joined with an Adjective.

SINGULAR NUMBER.

1. Gadzo	<i>Adami</i>	A Man
2. Gadzeskero	<i>Adamika</i>	Of the Man
3. Gadzsko	<i>Adamiko</i>	To the Man
4. Gadzo	<i>Adami; Adamiko</i>	The Man
5. O Gadzo	<i>O Adami</i>	O Man
6. Gadzestar; Gadzese	<i>Adamise</i>	from, with the Man

PLURAL NUMBER.

1. Gadze	<i>Adamjon</i>	Men
2. Gadzengero	<i>Adamjonka</i>	Of the Men
3. Gadzenko	<i>Adamjonko</i>	To the Men
4. Gadze	<i>Adamjon; Adamjonko</i>	The Men
5. O Gadze	<i>O Adamjon</i>	O Men
6. Gadzendar; Gadzenfe	<i>Adamjonfe</i>	from, with the Men

SINGULAR

SINGULAR NUMBER.

Chap. V.

Gipsy.	Hindoostan.	English.
1. Kafidi	Mes	The Table
2. Kafidjakero	Meska	Of the Table
3. Kafidjake	Mesko	To the Table
4. Kafidi	Mes; Mesko	The Table
5. O Kafidi	O Mes	O Table
6. Kafidjater; Kafidise	Mesfe	from, with the Table

PLURAL NUMBER.

1. Kafidja	Mefe	The Tables
2. Kafidjakero	Mefeka	Of the Tables
3. Kafidjenge	Mefeko	To the Tables
4. Kafidja	Mefe	The Tables
5. O Kafidja	O Mefe	O Tables
6. Kafidjendar; Kafidjase	Mefese	from, with the Tables

2. With an Adjective.

SINGULAR NUMBER.

1. Baru balo	Burra fur	The great Hog
2. Bari balis	Burra furka	Of the great Hog
3. Bari balis	Burra furko	To the great Hog
4. Baru balis	Burra fur	The great Hog
5. O Baru balis	O burra fur	O great Hog
6. Bari balister; balise	Burra furse	{ from, with the great Hog

X

PLURAL

Chap. V.

PLURAL NUMBER.

Gipsy.	Hindoostan.	Englilh.
1. Baru balen	Burre fure	The great Hogs
2. Bari balen	Burre fureka	Of the great Hogs
3. Bari balen	Burre fureko	To the great Hogs
4. Baru balen	Burre fure	The great Hogs
5. O baru balen	O Burre fure	O great Hogs
6. Bar balender; balenfe	Burre furefe	} from, with the great Hogs

REMARK I. Those syllables, which in the oblique cases are printed in Italics, are the article. In the Gipsy, as well as in the Hindoostan language, they do not place the article before the noun, but affix it behind, and that is the sole indication of the case of a noun. In the Gipsy tongue, the article of the nominative case is O or I; in the Hindoostan, A or I.

REMARK II. The Gipsy language, as well as the Hindoostan, has only two genders, the masculine and feminine. Those nouns which end in I, are, in both languages, feminine, and all the rest masculine. Both languages change the masculine into the feminine gender, by putting an j for the termination. For Example,

<i>Gipsy,</i>	Raja, the Prince.	Ranj, the Princess
<i>Hindoostan,</i>	Raja,	Raji

Some

Some PRONOUNS.

Chap. V.

1. I: Me; Me, Mo.

SINGULAR NUMBER.

Gipsey.	Hindoostan.	English.
1. Me	Me; Mo	I
2. Mrohi; Man	Merra; Meika	Of me
3. Mange; Man	Mejko	To me
4. Mange; Man	Mejko	Me
*		
6. Mander	Mejse	from Me

PLURAL NUMBER.

1. Amen; Men	Humm	We
2. Amerohi	Hummarra; Humka	Of us
3. Amenge; Men	Hummko	To us
4. Amen; Men	Hummare; Humko	Us
*		
6. Amendar; Amender; } Amenfe; Menfe }	Hummfe	from, with Us

2. Thou: Tu; Tu.

SINGULAR NUMBER.

1. Tu	Tu	Thou
2. Trohi; Tute	Terra	Of Thee
3. Tuke; Tute	Tuko	To Thee
4. Tutte; Tut	Tufko	Thee
5. O Tu	O Tu	O Thou
6. Tutarhi; Tuter	Tufe	From Thee

U 2.

PLURAL

Chap. V.

PLURAL NUMBER.

Gipsy.	Hindoostan.	English.
1. Tumen; Tume	Tum	You
2. Tumarohi; Tumende	Tumarra	Of You
3. Tumengole; Tumen	Tumko	To You
4. Tumen; Tume	Tumarre; Tumko	You
5. O Tume	O Tum	O You
6. Tumendar; Tumen- der; Tumenfe	Tumfe	From, with You

3. a. He: Job; Uweh.

SINGULAR NUMBER.

1. Job	Uweh	He
2. Lefte	Jffika	Of Him
3. Las	Jffiko	To Him
4. Les	Jffiko	Him
*		
6. Lefter; Leha	Jffife	From, with Him

3. b. She: Joi; Uwehi

SINGULAR NUMBER.

1. Joi	Uwehi	She
2. Lati	Ufka	Of Her
3. La	Ufko	To Her
4. La	Ufko	Her
*		
6. Later; Laha	Ufife	From, with Her

PLURAL

PLURAL NUMBER, common to both Genders.

Chap. V.

	Gipsy.	Hindoostan.	English.
1. Jole		Jnne	They
2. Lente		Jnneka	Of Them
3. Len		Jnneko	To Them
4. Len		Jnne	Them
6. Lender		Jnnefe	From Them

4. My	Miro ;	Merra
	Miri ;	Merri

<i>Masculine.</i>	<i>Feminine.</i>	<i>Masculine.</i>	<i>Feminine.</i>	
1 Miro	Miri	Merra	Merri	My
2 Meri		Merraka	Merrika	Of My
3 Merige		Merrako	Merriko	To My
4 Merige		Merra	Merri	My
5 O Miro	O Miri	O Merra	O Merri	O my
6 Merider		Merrafe	Merrife	From my

5. Our	Maro	Humarra
	Mari	Humarri

SINGULAR NUMBER.

1 Maro	Miro	Hummarra	Hummarri	Our
2 Mari		Hummaraka	Hummarika	Of Our
3 Marige	Miro	Hummarako	Hummarriko	To Our
4 Marige		Hummarra	Hummarri	Our
5 O Maro	O Mari	O Hummarra	O Hummarri	O Our
6 Marider		Hummarrafe	Hummarriife	From Our

6 Thy

Chap. V.

Gipsy.

Hindoostan.

English.

6. Thy

Tiro

Terra

Tiri

Terri

SINGULAR NUMBER.

*Masculine.**Feminine.**Masculine.**Feminine.*

1 Tiro

Tiri

Terra

Terri

Thy

2 Teri

Terraka

Terrika

Of Thy

3 Terige

Terrako

Terriko

To Thy

4 Terige

Terra

Terri

Thy

5 O Tiro

O Tiri

O Terra

O Terri

O Thy

6 Terider

Terrafe

Terrife

From, with Thy

Terife

7. Your

Tumaro

Tummarra

Tumari

Tummarri

SINGULAR NUMBER.

1 Tumaro

Tumari

Tummarra

Tummarri

Your

2 Tumari

Tummaraka

Tummarrika

Of Your

3 Tumarige

Tummarako

Tummarriko

To Your

4 Tumarige

Tummarra

Tummarri

Your

5 OTumaro

OTumari

O Tummarra

O Tummarri

O Your

6 Tumarider

Tummarrafe

Tummarife

From, with your

Tumarife

8. Who? Kohn Gipsy; Koun Hindoostan.

Examples of the conjugation of both languages.

I am: Me Hom; Me Hej

P R E S E N T.

SINGULAR NUMBER.

*Masculine.**Feminine.**Masculine.**Feminine.*

Me Hom; Kom; Sinjom Me Hej; Mem Hu; Hota. Hoti; I am

Tu Hal; Sinjel

Ty Hej; Tem Hae; Hota. Hoti; Thou art

Job Hi; Si

Vweh Hej; Wo Hae; Hota. Hoti; He is

PLURAL

Gipfey.

Hindoſtan.

English.

Chap. V.

PLURAL NUMBER.

*Mafculine. Feminine.**Mafculine.**Feminine.*

MenHam; Sinjam; HumHei; HamHaem; Hote. Hotia; We are

TumeHam; Sinjan; Tum Hej; Tom Ho; Hote. Hotia; Ye are

Jole Hi; Sinja; Jme Hei; We Haem; Hote. Hotia; They are

I M P E R F E C T.

SINGULAR NUMBER.

Me Hames;

Me Hua; Mem Tha.

Thi; I was

Tu Hales;

Tu Hua; Tem Tha.

Thi; Thou waſt

Job Has;

Uweh Hua; Woh Tha. Thi; He was

PLURAL NUMBER.

Men Hames

Hum Hue; Ham The. Thia; We were

Tume Hames

Tum Hue; Tom The. Thia; Ye were

Jole Has

Inne Hue; We The. Thia; They were

P E R F E C T.

SINGULAR NUMBER.

Me Sinjomahi;

Me Huatha

I have been

Tu Sinjalahi

Tu Huatha

Thou haſt been

Job Sinja

Uweh Huatha

He hath been

PLURAL NUMBER.

Men Sinjamahi

Hum Huathe

We have been

Tume Sinjanahi

Tum Huathe

Ye have been

Jole Sinje

Jme Huathe

They have been

FUTURE.

Chap. V.

Gipsy.

Hindoostan.

English.

FUTURE.

SINGULAR NUMBER.

Me Owa	Me Huga	I shall be
Du Oweha	Tu Huga	Thou shalt be
Job Ula	Uweh Huga	He shall be

PLURAL NUMBER.

Men Owaha	Hum Huge	We shall be
Tume Una	Tum Huge	Ye shall be
Jole Owena	Jne Huge	They shall be

INFINITIVE.

Huna	To be
------	-------

To make; do; Kerja; Kurrna.

PRESENT.

SINGULAR NUMBER.

Me Kerel	Me Kurrta	I make
Tu Keresch	Tu Kurrta	Thou makest
Job Kerel	Uweh Kurrta	He maketh

PLURAL NUMBER.

Scho Kerjem	Hum Kurrte	We make
Tumen Kerjen	Tum Kurrte	Ye make
On Kerde	Jne Kurrte	They make

IMPERFECT.

IMPERFECT.

SINGULAR NUMBER.

Me Kerjom	Me Kurrattha	I did make
Tu Kerjel	Tu Kurrattha	Thou didſt make
O Kerje	Uweh Kurrattha	He did make

PLURAL NUMBER.

Scho Kerjom	Hum Kurratthe	We did make
Tumen Kerjen	Tum Kurratthe	Ye did make
On Kerde	Jnne Kurratthe	They did make

The compariſon thus far will, I believe, be ſufficient to convince every one of the truth of the poſition, that the Gipsy language is really that of Hindoſtan. Let the reader look over the catalogue once more, and it will appear, on the average, that every third Gipsy word is likewiſe an Hindoſtan one, or ſtill more, out of thirty Gipsy words, eleven or twelve are conſtantly of Hindoſtan. This agreement is uncommonly great; it muſt alſo be remembered, that the words above communicated, have only been learned from the Gipsies, within theſe very few years; conſequently, at a ſeaſon, when they had been near four compleat centuries away from Hindoſtan, their native country, (as I may now aſſert it to be) among people who talked languages totally different, and in which the Gipsies themſelves converſed. Under the conſtant, and ſo long continued, influx of theſe languages, their own muſt neceſſarily have ſuffered great alteration, more eſpecially as they are

Y

a people,

Chap. V. a people, entirely raw, without either writing or literature. One word after another must have crept, from the others, into their language, consequently, by the frequent use of foreign words, the Gipsy word, of the same signification, was more rarely used, and by degrees entirely lost from their recollection: by which circumstance the original composition of their language became entirely deranged; (3) which is the reason, why, as any body may convince themselves by inspection, all kinds of languages and idioms, Turkish, Grecian, Latin, Wallachian, Hungarian, Slavonian, German, and others, make part of the above vocabulary. The word *Rome*, *Man*, is Coptick with, perhaps, a few more. It does not appear, that there is so much Persian, in the Gipsy language, as has been generally imagined; and even what there is of it they may have brought, with them, from their native country; as many Persian words are current in Hindostan.

After all these reflections, we ought rather to wonder, that the number of Hindostan words is so great, in the Gipsy language, than to require it should be larger, in order to furnish sufficient proof, of the Hindostan language being the Gipsies mother tongue.

But we have a right, from the agreement which appears in the catalogue published, to conclude there is a much greater in fact. I have always hitherto, only adopted the idea, that, among the Gipsy words quoted, all those, of the Hindostan language, appear, which are still extant in the Gipsy language, answering to the annexed meaning. But I am convinced this is, by no means the case. It may be recollected, from the first part, how
much

much the Gipsies make a secret of their language, and how suspicious they are, when any body wishes to learn a few words of it. Even if he is not perverse, he is very inattentive, for which reason he is likely to answer some other rather than the true Gipsy (4) word. Under such circumstances, it is very possible nay even probable, that in the foregoing catalogue, there may many words be inserted, instead of which, true Gipsy, consequently Hindostan words might be found, but that the Gipsies, when enquired of, either from levity or by design, did not declare them.

Chap. V.

Further, it is not at all absurd to pronounce, that there remain more, or at least different, true Gipsy words, among those residing in one country than another. Now if, at any future period, some person should, by way of an experiment on the above catalogue, examine a second or third time, different sets of Gipsies, in different countries, and compare the result with those already delivered, the catalogue would, certainly, receive a considerable augmentation of Hindostan Gipsy words.

Finally, we must look back a little upon the Hindostan language itself. This, it is true, is fundamentally the same, all over Hindostan: but like every other language in the world, has different dialects, according to the different provinces. The eastern dialect, spoken about the Ganges, has different names for some things, and different inflexions of some words, from the western one talked about the Indus. There is, besides, a third varying from both these, viz. the Surat dialect, which has a number of Malabar and other words (5) mixed with it. To this must be added, that in the Hindostan, as well as in every other

Chap. V. language, there are several names for the same thing. The particular dialect, bearing the closest affinity to the Gipsy language, as will appear hereafter, is the western, and perhaps more especially that of Surat. (6) Had this therefore, or the western one in general, been the standard of the above comparison, and I had not, for want of words in these dialects, been obliged very much to have recourse to the eastern one, spoken in Bengal; or had we, even in this dialect, had such plenty of words, that, where the Gipsy, from not knowing any more, could only give us a single expression, we might have been able to produce, not one or two as at present, but all or at least the greatest part of the synonymous appellations; we should infallibly in this manner, recover, in the Hindostan language many a Gipsy word, which even the learned are unable to derive from the European, or any other language, and yet have as little appearance of being Hindostan. With respect to the construction, and inflexions of the two languages, they are evidently the same. That of Hindostan has only two genders, the Gipsy the same. In the former every word ending in j is feminine, all the rest masculine; in the latter it is the same. That makes the inflexions entirely by the article, and adds it to the end of the word, the Gipsy language proceeds exactly in the same manner. Finally, likewise, bating a trifling variation, this identical similarity is evident in the pronouns.

So much for the language of the Gipsies. As this is indubitably Hindostan, it would be sufficient of itself, to prove the descent of those people from Hindostan. We shall now proceed to other grounds, which, united with the proofs from the language, will leave us less reason to doubt, concerning this matter.

That

That the Gipsies, and natives of Hindostan, resemble each other in complexion and shape, also that they are equally timorous and cowardly is (7) undeniable. But I shall pass over these, and some other (8) circumstances, as, perhaps, neither the one nor the other are such distinguishing marks, as not to be met with among other Oriental people.

The name of POLGAR, carries more weight with it, which we find among the Gipsies, even in the earliest times, before they began to change the names, they brought with them, for our European ones. Polgar, as we may remember, was the name of the leader, who in the year 1496, obtained a safe conduct, from the Hungarian King, Uladislaus II. by virtue of which, he, with his hord, consisting of twenty five tents or families, had the liberty of travelling about where they (9) pleased. Now this name Polgar, originates in India, where it is the appellation of a Deity, presiding over marriages and matrimonial concerns, and the Indians are very fond of bearing it, as well as the names of their other Deities, which they do very (10) frequently.

As, further above, in reciting the Gipsy profession, their smith's business was mentioned; it was remarked, their anvil is a stone, and what more implements they use consist in a pair of hand bellows, tongs, hammer, vise, and a file. With such a portable apparatus, the travelling Gipsy wanders from place to (11) place. If we compare this, with what *Sonnerat* relates of the Indian smiths, the accounts agree so exactly, that it should seem as if I, or rather the author I copy, had transcribed literally from him. This will appear plainer, if I insert his own words. "The smith," he says "carries his tools, his shop, and his
"forge

Chap. V. "forge about with him, and works in any place, where he can
 "find employment: he erects his shop before the house of his
 "employer, raising a low wall with beaten earth, before which
 "he places his hearth, behind this wall he fixes two leathern
 "bellows, which his apprentice blows alternately, to keep up the
 "fire. He has a stone instead of an anvil, and his whole appa-
 "ratus is a pair of tongs, a hammer, a beetle and a file." (12)
 The most striking circumstance of this is, that both, Gipsy and
 Indian, should use the same kind of hand bellows, and both have
 exactly two. As the apprentice works these for the Indian, so does
 the wife or one of the children for the Gipsy. (13)

What is further asserted of the young Gipsy girls, rambling
 about with their fathers, who are musicians, dancing in all kinds of
 indecent and lascivious attitudes and gestures, to (14) divert any
 person who is willing to give them a small gratuity for it, is like-
 wise quite Indian. Sonnerat confirms this also. "Surat is," he says,
 "famous for its dancing girls. These young women devote
 "themselves, entirely, to the worship of the Gods, whom they
 "attend in the processions, dancing and singing before the repre-
 "sentations of them. The handicraftsmen generally destine the
 "youngest of their daughters to this service, and send them to
 "the pagoda before they come to the age of puberty. There
 "they have dancing and music masters, with persons to teach
 "them to sing. The Bramins form their young minds, and
 "deflower them; in the end they become common prostitutes.
 "They then join in companies, take musicians with them, to
 "entertain any body, that chuses to engage them, with music and
 "(15) dancing." Sonnerat speaks here also, of the wanton gestures
 of

of these dancing girls, of which he has given a drawing; Chap. V. and ends his description thus. "The blinking of their eyes, "half open, half shut, and the negligent sinking of their bodies, "to the most languishing music, shew that their whole frame "breathes nothing (16) but lasciviousness."

Fortunetelling is universal all over the east; but the particular spot, where that peculiar sort, practised by the Gipsies, viz. *chiromancy*; constantly referring to whether the party shall be rich or poor, fortunate or unhappy in marriage; whether they shall have many or few children, &c. is no where but in India. I shall quote an instance, from thence, in order to evince, how perfectly Gipsyish it is. "It once happened," says BALDÆUS, "that the Rajah Kans made his appearance before the inhabitants; "(17) when being given to understand, that an experienced Bramin "was arrived, he ordered him to be brought before him, and "said; NARRET, (that was his name) look at my daughter's "hand, and inform me whether she will be happy or unfortunate, "poor or rich, whether she will have many or few children, if "her life will be long or short, speak out freely, and conceal "nothing." The Bramin having looked at her hand, replied, "May it please your Majesty, according to the indication of "these lines, I read thus; she shall bear seven children, viz. six "sons and a daughter, the youngest of which, shall not only "deprive you of your crown and empire, but likewise of your "head and life, and afterwards place himself in your seat." This method, BALDÆUS adds, of looking in the hands, is very common among the (18) Heathens.

The

Chap. V. The excessive loquacity of the Gipsies, as well as their very advantageous natural qualities, which I have taken notice of above, are likewise distinguishing marks (19) of the Indian; besides, the very name *Zigeuner*, or, according to a broader way of pronunciation, *Ciganen* and *Tchingenen*, is the appellation of an Indian people, as Thevenot's *Zinganen*, at the mouth of the Indus, (20) prove.

Some few more hints, which give a faint intimation of the Indian descent of the Gipsies, are, that the Gipsies are so fond of (21) saffron. Secondly, as Twiss assures us of those in Spain, that they never intermarry with any people who are not, like themselves, of Gipsy extraction; which puts us strongly in mind of the Indian Casts.

CHAPTER VI.

The Gipsies are of the Cast called Suders.

I COME now to the main design of my treatise, to the position, that the Gipsies are of the lowest class of Indians, namely, *Parias*, or as they are called in Hindostan, *Suders*.

The whole great nation of Indians, is known to be divided into four ranks or stocks, which are called by a Portuguese name, *CASTS*, each of which has its own particular subdivisions. Of these Casts, the *Bramin* is the first. The second contains the *Tschechteries* or *Setreas*. The third consists of the *Beis* or *Wafziers*. The fourth is the Cast of, the just mentioned, *Suders*: who upon the Peninsula of Malabar, where their condition is the same as in Hindostan, are called *Parias* or *Parier*.

The

The relative situation of these four Casts, and the grounds of their difference, rest on the Indian fable of the Creation. This relates, that the God who created Bruma, ordained that the Bramin should proceed out of Bruma's mouth; the Tchechterie out of his arms; the Beis out of his legs; and the Suder from his feet. As Bruma afterwards allotted the employments of each of these stocks; he appointed the first to seek after knowledge, to give instruction and to take care of religion. The second was to serve in war. The third was also to cultivate science, but to attend, particularly, to the breeding of cattle and agriculture. The Cast of Suders was destined to be subservient to the Bramins, the Tfschechteries and the (1) Beis. These Suders are held in the greatest contempt; they are infamous and unclean, from their occupations; they are abhorred because they eat flesh, whereas the three other Casts live on vegetables only.

Of this very Cast, as will appear by the following comparison, our Gipsies are composed.

Above we have become acquainted with them, as in the highest degree filthy, and disgusting; with regard to character, of the most depraved hearts: they were thievish, liars, and fraudulent to excess, and these are exactly the qualities of the Suders. Baldæus says, "the Pareas are a filthy race, in a word, a contemptible
 "stinking people: a wicked crew, who in winter steal much
 "cattle, kill them, and sell the (2) hides." It is again related in the Danish Mission Intelligence, "No body can deny that
 "the Bareier are the dregs and refuse of all the Indians; they have
 "wicked dispositions, are thievish, arrant liars, cannot bear
 "good usage, require to be kept in order by fear and blows,

Z

" and

Chap. VI. “ and held under continual (3) restraint.” Moreover Neuhof assures us, “ The Parruas are full of every kind of dishonesty, “ they do not look upon lying and cheating to be sinfull; as they “ have no other maxim or custom among (4) them.”

In addition to the foregoing, the Gipsies love to intoxicate themselves, they are particularly fond of brandy, because it more speedily answers their purpose than any other drink. Among the Suders we find this inclination, without exception, though other Indians do not commit such excess, or at most very seldom, and that (5) privately.

What has been further said, with respect to the immoral (6) life of the Gipsies, agrees perfectly with the Suders. “ Their “ wives and daughters,” says Neuhof, “ make no difficulty of “ yielding up their persons, for money, to any sort of people, “ be they of what country or religion soever: as the inclination “ of this tribe tends more to voluptuousness, than towards “ diligence or (7) industry.”

With regard to Gipsies marriages, it has been asserted, that it made no difference with their consciences, whether the party was the nearest relation or an utter stranger, or as Salmon expresses himself, the nearest relations cohabit, like beasts with each other, and as to education, that their children grow up, in the most shameful neglect, without either discipline or instruction. All this is precisely the case with the Pariars. In the Journals of the Missionaries already quoted, it is said, “ with respect to (8) “ matrimony they act like the beasts, and their children are “ brought up without restraint or information.

Gipsies.

Gipsies are fond of being about horses; the Suders in India Chap. VI. likewise, for which reason they are commonly employed, as horsekeepers, by the Europeans resident in that (9) country.

The Gipsies were formerly the common flayers, hangmen, and executioners, all over Hungary and Transilvania, and still readily perform those offices, whenever called upon. In like manner, in India, no one, who is not of the Cast of Suders, will on any account transact that kind of (10) business.

That the Gipsies hunt after cattle which have died of distempers, in order to feed on them, and where they can provide more, than is sufficient for one day's consumption, dry it in the (11) sun, which is likewise a constant custom with the Pariars in India. "It is their office," according to the accounts we have of them, "to remove carrion, which they cut up, part they boil fresh and eat, other parts they dry in pieces, by the heat of the sun, for their future (12) provision."

Hitherto the accounts of the Gipsies and Suders perfectly coincide. Even the beforementioned smiths and dancing girls, are (13) of this Cast: and as they before, from the similarity of their make, shewed, in general, their being of Indian extraction, so, in this instance, they give particular evidence, that they are descendants from the very lowest class.

But there are still some further traits, relating to the Gipsies; we shall now examine, whether they also are to be found among the Suders. Of these the first is, that the Gipsies always chuse their place of residence, near some village or city, very seldom within the village or city, even though there may be no order to prevent it; as is the case in Moldavia, Wallachia, and all

Chap. VI. parts of Turkey. Even the more improved kind of them, in Transilvania, who have long since discontinued their wandering mode of life, and might, with permission from government, inhabit within the cities, yet rather chuse to build their huts in some bye place, without the limits of it. This seems to be the remains of their original Suder education; it being the custom, all over India, for the Suders to have their huts, without the villages of the other Casts, and in retired places near their (14) cities.

Further, with regard to the Gipsies religion, we may easily recollect, from the above, that their sense of it is very flight, and, that they have not the least degree of steadiness in it. Every one is indifferent to him; as often as he comes to a new place, where he meets with a different one, he changes his opinions. To day he receives the Sacrament as a Lutheran, next Sunday from a Roman Catholic, and, perhaps, before the end of the week partakes of the communion in a Reformed Church. Yet, the greater part of them, do not even go so far as this, but live without any religion at all, and are, as TOLLIVUS says, worse than Heathens. The more wonderful and unheard of such an appearance is, of a whole people being so void of and indifferent about religion, the more weight it carries with it, in my opinion, that all this should be literally true of the Suders. "This race," says ROGERIUS, of the Suders in the Kingdom of Surat, "seems to be neither Heathens nor Mahometans; but live on in their own way, without any religion, or worshipping (15) of God. There are some, it is true, who imitate the other Casts, in an outward shew of religion, and make priests for themselves; but they never frequent the pagodas

pagodas of the higher Casts, nor have any of their (16) own: Chap. VI. and as to the choice of their deities, every one conforms to the custom of the place, where he lives, or happens to remain a short time, exactly the same (17) as the Gipsies.

If one might presume to take for granted, what I have only conditionally asserted, and quoted as an article given up, viz. that the Gipsies are cannibals: evidence would not be wanting to prove, that the Suders are equally infamous. This testimony is very ancient, I allow, it is to be found in (18) Herodotus; consequently is not so decisive, as if it were of a more modern date. But it must be considered, at the same time, that Oriental manners change very little, and his description of the other Indian Casts is punctually just; so it is not improbable, that the barbarous custom of eating human flesh, and particularly, as Herodotus says, of killing and eating the nearest relations or friends, when they were advanced in years, or were sick, might still prevail, among the lowest Cast of Indians, which he calls Padäans, and be still in use, when the Gipsies emigrated from thence. At least we may conclude so much from this evidence, that eating human flesh had been a custom among this people. Whether it has at all, or in what parts of India, even in more modern times, this practice may have continued, and perhaps, as among the Gipsies, may still be privately carried on? Is a question, which can only be determined, by some observing European, who has been long enough resident in India, particularly in the western parts of it.

If people, in reflecting on the emigration of the Gipsies, are not determined to imagine, that they were actuated by a blind impulse,

Chap. VI. impulse, to break up at once, and quit their native country; there is no cause to be assigned, for their retreat from thence, by any means so plausible, as the war of Timur Beg in India. The date of their arrival marks it very plainly. It was in the year 1408 and 1409, that this conqueror ravaged India, and having persuaded himself, as well as his followers, that he had undertaken the expedition (19) against India, for the purpose of spreading the Mahometan religion; his war was quite oppressive enough to occasion such an emigration. For not only every one who made any resistance was destroyed, and such others as fell into the enemies hands, though never so defenceless, were made slaves, but, shortly after, these very slaves, to the number of an hundred thousand, (20) were put to death. As, on this occasion, an universal panick took place, nobody being secure, that it might not be his own fate in a short time, what could be more natural, than that, a great number of terrified inhabitants should endeavour to save themselves by flight.

There seems to be some reason to object here, that when this supposed flight took place, had it been true, not Gipsies only, or the lowest class of people, but with them all sorts of Indians, of superior rank, would have come among us. But this argument will fall of itself, when we reflect on the prepossession, which the three higher Casts of Indians entertain, for their country. They ascribe an extraordinary degree of holiness to it, and believe it to be the only country thought, by the Creator of the Universe, worthy for such sanctified people, as the Bramins, Tischecheries, and Beis to dwell in. They would
 sooner

sooner suffer torture and death, than quit this land chosen by the Almighty himself, for their residence, to go and dwell any where else. Moreover, a Suder is, in their estimation, the most execrable being in the world, and the least intercourse with him would be defiling, and degrading their high characters, which, to them, would be more dreadful than death. Wherefore it was a moral impossibility, for those of an higher Cast, to have any thing in common with a Suder, or that they should have made a united retreat. Finally, by putting themselves into the power of the Suders, with whom they live constantly in a state of discord (21) and inveteracy, they would have run a greater risk of their lives, than by patiently expecting their fate, from the hands of their common enemy. In case any of the higher ranks of Indians did withdraw themselves, on account of the troubles, it is probable they retired southwards, to people of their own sort, the Marattas.

As to the northward and eastward every part was beset by the enemy, and no passage left, in those directions, for escaping; most probably the countries below Multan, to the mouth of the Indus, were the first asylum and rendezvous of the fugitive Suders. Here they were safe, and so remained, till Timur returned from his victories on the Ganges. Then it was that they first entirely quitted the country; and, probably, with them a considerable number of the proper inhabitants about the Indus, which will explain the meaning of their original name, Ciganen, or, according to the German mode of speaking, Zigeuner. For if it was in the country of the Zinganen, where these terrified fugitives collected, and they drew a considerable number of the Zinganen, themselves.

Chap. VI. themselves along with them; nothing could be more easy or natural, than that the people, who had come together from the general wreck, should take the name of the greater number, as being all of one country, when the whole were blended together.

By what track they came to us, cannot be ascertained; if they went straight through the southern Persian deserts of Sigistan, Makran and Kirman, along the Persian Gulph to the mouth of the Euphrates, from thence they might get, by Bassora, into the great deserts of Arabia, afterwards into Arabia Petræa, so arrive in Egypt, by the Isthmus of Sues. They must certainly have been in Egypt, before they reached us; otherwise it is incomprehensible, how the report arose that they were Egyptians. By what opportunity they were afterwards transported to Europe is also an obscure research: perhaps it was effected by means of the Turks, who being at that time fully employed, with the Grecian empire, might permit the Gipsies to travel about with the rabble of Serdenjesti and Nephers, who were appointed to go on ravaging parties.

If any person wishes to assign some other reason, for their wandering, I shall not dispute it, as all that can be said, upon the subject, is mere surmise. My chief aim was to prove them to be come from Hindostan, and that they were Suders, which I hope I have accomplished. At least I do not see how one can solve the riddle, that every thing, even the most fortuitous concomitant circumstances, particularly that most decisive one, the similitude of their language to that of Hindostan, should so uniformly point out that extraction, yet that they should belong to a different country, and be descended from another people.

F I N I S.

NOTES to the INTRODUCTION.

(1) **L**ET us only consider the robberies of the Arabians, which were formerly, and still continue to be permitted and honorable among them.

(2) In this also the Arabians will serve as an illustration, from whom it is derived, to esteem any one dishonorable who suffers himself to make a certain noise, in the presence of other people. I will produce the passage, from la Roque. "Ce qu'il y a de plus malhonnête parmi eux, c'est de lâcher des vents, c'est une espece de crime que d'en faire volontairement. Lors qu'il leur en échappe par malheur dans quelque compagnie, ils sont regardés comme des gens infames, avec qui l'on ne veut plus avoir de commerce, & il est souvent arrivé que ceux qui avoient eu ce malheur, ont été obligés de s'absenter, & de passer chez d'autres peuples, pour n'être pas exposés aux huées, & à toutes les suites d'une mechante reputation." *Voyage dans la Palestine, par Mr. de la Roque, Amst. 1718. p. 141.*

(3) V. *La vie de Mahomet, par Jean Gagnier. T. 1. p. 105. 190. 393.*

(4) V. *Lettres édifiantes.*

(5) *Salmon gegenwärtiger Staat des Kaiserthums China, Kap. 2. S. 23.* Of the oyster shells, he says, they are made so thin and clean, that they admit the light, but are not transparent like glass.

(6) They (the Chinese) have hardly any just instruments for marking time; what they use act either by fire or water. Those that act by water, something resemble our large hour glasses. Those which act by fire, are composed of sweet smelling powder, made up into a sort of match. *Joh. Neubofs Gesandtschaft der Ostindischen Gesellschaft in den vereinigten Niederlanden an den Sinischen Kayser. Amst. 1669, Seit 239.* The publick clock in China, as in Siam, consists of a vessel filled with water, on the surface of which is placed a copper basin, having a small hole bored in the bottom; through which the water entering, in a certain time sinks the basin. As soon as it sinks, the person appointed to watch it, particularly at night, calls the hour; the basin is then taken out, emptied, and replaced. *Salmon Staat von Siam. Kap 6. S. 67.*

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(7) Toppeltin

(7) Toppeltin says expressly, that the Gipsies, in Transilvania, are avoided by every body, on account of their horrid appearance; and that no person, in that country, will deign to have any cordial intercourse with them. Quum autem turpissimæ sint eorum fœminæ et omnis sexus naturali nigredine horibilis, valde averſanter contemnunturque a populis Transilvaniæ nullo prorsus consortio vel familiaritate dignantibus. *Topp. Orig. et occas. Transilv.* cap. VI. p. 56.

(8) In a mandate to the Regency of Transilvania issued the 12th of September 1782.

SECTION I.

NOTES to the FIRST CHAPTER.

(1) *Buona-ventura Vulcanius*, in libro *de literis et linguâ Getarum*: Itali Cingaros vocant, Galli *Bohemos* quod indidem ex Bohemiâ prima illorum esset notitia. See *Bayle*, also, article *Bobémiens*.

(2) A Danish law says: The Tartars who strole about, and do much damage to the people, by their lies, thefts, and black art, shall be taken into custody by every magistrate; Vide *Leg. Dan. Libr. III. Cap. 20. Art. 3. Schwedische Bibliothek*, Stockholm und Leipzig, 1729. 3^{tes} St. Seit 265. f. *Kranz Sächsische Chronik*, 2^{tes} Buch. Kap. 2.

(3) Not Rafelcherami, according to *Carl. Steph.* in *Dictionario historico Geograph. poetico* edit. Genev. 1662. who quotes *Thevet*: Ras, or Res—Elcherami, is, among the Arabians, the name of a leader of the Gipsies.

(4) *Anzeigen aus sämtlich. Kaiserl. Königl. Erbländern*, fünfter Jahrgang, Wien 1775, Seite 176.

(5) *Swinburne's travels through Spain*. London 1779. p. 229.

(6) *Ungrisches Magazin*, 2^{ter} Band. erstes St. S. 85.

(7) *Georgi's Beschreibung aller Völker des Russischen Reichs*, S. 146.

(8) *Anzeigen aus den Kaiserl. Königl. Erbländern*, 5^{ter} Jahrg. S. 181.

(9) *Histoire de la Moldavie & de la Valachie*, Jaffy, 1777. p. 170.

(10) *Peuſſonnet observations historiques et géographiques sur les peuples barbares qui ont habité les bords du Danube*. Paris 1765, p. 109. d'où est venu — le nom du *Tchingenés* que leur (the Gipsies) donnent encore les Turcs, et les autres nations

nations de l'Orient. Sieh auch *Salmon gegenwärtiger Staat des Türkischen Reichs*. Th. I. S. 319.

(11) *Martin Kelpius in natalibus Saxonum Transilvaniae*, Cap. II. § 14. Not. c. Ego occasione loci Procopii de Bell: Vandalico Lib. IV. p. 355. ubi *Maurufios* quidam putant esse *Zingaros*, observo, ipsos vernacula se appellare *Morre*: auditur etiam inter blatterones *Amori*, unde erudito cuidam *Amorritæ* vifi.

(12) *Sulzer Geschichte des Transalpinischen Daciens*, 2^{ter} Band. Seit 137.

(13) Vagatur hinc inde genus quoddam impostorum — quos *recentes Græci* *Athinganos*, nos *Zigenos* nominamus. *Peucer* de divinat. p. 160. edit. Witt. 1580.

NOTES to the SECOND CHAPTER.

(1) *Salmon gegenwärtiger Staat des Türkischen Reichs*. Erster Th. S. 319.

(2) *Leo Africanus* in his *Histoire naturelle des Indes, Isles & terre ferme de la grande Mer oceane*, p. 327. Says of the Merchants of Agades, that they kept great numbers of armed slaves for their security; and mentions that their caravans: font tous vexez de divers peuples du desert, comme de ceux qu'on appelle communément *Bomiens* ou *Egyptiens*.

(3) *Salmon gegenwärtiger Staat des Türkischen Reichs*. Erster Theil. Seite 320. In the 22nd year of the reign of Henry VIII. The following act was passed.*

AN ACT concerning outlandish people, calling themselves Egyptians.
22 Hen. VIII. c. 10.

Enforced by 1. and 2. Ph. & M. c. 4. 4. and 5. Eliz. c. 20.

“ FORASMUCH as before this time divers and many outlandish people calling
“ themselves Egyptians, using no craft nor feat of Merchandize, have come into
“ this Realm, and gone from Shire to Shire, and Place to Place in great Company,
“ and used great, subtil, and crafty means to deceive the People, bearing them
“ in hand, that they by Palmestry could tell Mens and Womens Fortunes, and

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* As the words quoted from *Salmon* differ from the act itself, the Translator has judged it expedient to insert the entire act instead of the quotation.

“ so many Times by Craft and Subtilly have deceived the People of their Money,
 “ and also have committed many heinous Felonies and Robberies, to the great
 “ Hurt and Deceit of the People that have come among.

2. “ Be it therefore by the King our Sovereign Lord, the Lords Spiritual
 “ and Temporal, and the Commons, in this present Parliament assembled, and by
 “ the authority of the same ordained, established, and enacted, that from hence
 “ forth no such person be suffered to come within this the King’s Realm; and
 “ if they do, then they and every of them so doing, shall forfeit to the King
 “ our Sovereign Lord all their Goods and Chattles, and then to be commanded
 “ to avoid the Realm within Fifteen Days next after the commandment, upon
 “ pain of imprisonment; and it shall be lawful to every Sheriff, Justice of Peace,
 “ and Escheator to Seize to the use of our Sovereign Lord, his Heirs and
 “ Successors, all such Goods as they or any of them shall have, and thereof
 “ to make account to our said Sovereign Lord in his Exchequer; and if it shall
 “ happen any such Stranger to commit within this Realm any Robbery or any
 “ other Felony, and thereof be indicted, and arranged and to plead not Guilty,
 “ or any other Plea Triable by the Country, that then the Inquest that shall
 “ pass between the King and any such person, shall be altogether of Englishmen,
 “ Albeit that the Party so indicted pray *Medietatem linguæ*, according to the
 “ Statute of Anno 8 Henrici 6 or any other Statute thereof made.

3. “ PROVIDED ALWAY that the Egyptians now being in this Realm,
 “ have Monition to depart within Sixteen Days after Proclamation of this Statute
 “ among them shall be made upon Pain of Imprisonment, and Forfeiture of
 “ their Goods and Chattles; and if they then so depart, that then they shall
 “ not forfeit their Goods nor any part thereof, this present Statute notwithstanding.

4. “ PROVIDED ALWAY That every such Person or Persons, which can
 “ prove by two Credible persons, before the same party that Seizeth such
 “ Money, Goods, or Chattles, of the same Egyptians that any part of the same
 “ Goods, Money, or Chattles, were craftily or Feloniously taken or Stolen
 “ from him, shall be incontinent restored unto the same Goods, Money, or
 “ Chattles, whereof he maketh such Proof before the same party, that so Seizeth
 “ the same Money, Goods, or Chattles, upon pain to forfeit to the same party
 “ that maketh such proof, the double value of the same action of Debt, Bill,

“ or

“ or otherwise in any of the King's Courts to be sued, upon such Action and
 “ Suit he shall not be admitted to wage his Law, nor any Protection or Essoin
 “ to be allowed; any Thing in this Act to the contrary notwithstanding.

5. “ PROVIDED ALWAYS and be it further enacted, That if any Justice
 “ of Peace, Sheriff, or Escheator, which by authority of this Act, have power
 “ to take or Seize any Goods or Chattles of any Egyptians, at any time here-
 “ after do Seize or take the Goods or Chattles of any such Egyptians, that then
 “ every such Justice, Sheriff, or Escheator, doing the same, shall have, keep,
 “ and retain to his own use, the Moiety of all such Goods so by him seized;
 “ and of the other Moiety so by him taken or Seized; shall make answer and
 “ account to the King in his Exchequer, according to the Tenour of this present
 “ Act; any thing in the same Act contained to the contrary hereof notwith-
 “ standing: And that upon any Account hereafter to be made for the said
 “ other Moiety of the same Goods, the Accountant shall pay no manner of
 “ Fees or other Charges, for his Account or Discharge to be had in the King's
 “ Exchequer nor elsewhere.

(4) In the year 1563, the same.

(5) Notwithstanding these laws produced the good effect of purging the
 country from all foreign Gipsies, it is evident that a considerable number of their
 brood remain to this time. *Salmon* as above, p. 321.

(6) *Philip Thicknesse's Travels through France and part of Catalonia*, p. 162.

(7) The present King had thoughts of banishing the whole race out of his
 dominions—Their abode in the country, or their expulsion, seems a matter of little
 consequence, for the loss would not be severely felt, except in the *apparent*
diminution of population. *Swinb. travels through Spain*, p. 231.

(8) Je ne veux pas oublier de parler ici des Bohémiens, dont il y a un grand
 nombre en Espagne, sur tout en Murcie, aux environs de Cordove, de Cadix et
 de Ronda; on en trouve en plusieurs pays de l'Europe—*Leur nombre, a ce qu'on*
dit, monte en Espagne à passe 40000 têtes. Voyage en Portugal & en Espagne par
Richard Twiss, Traduit de l'Anglois, Chap. 27. p. 204.

(9) These pieces of information were related by a person who had long resided
 in Italy.

(10) V. Ludw. v. Holberg, *Jüdische Geschichte*, 15^{tes} Buch. Seit 695.

(11) *Schwedische Biblioth.* Seit. 265, 266.

(12) My authority for this is the words of a learned person of Holstein resident at Göttingen: *Catharine the second, previous to her quitting Holstein, took away all the Gipsies, which lay about in the forests there, in troops; and endeavored to settle them in some province of her dominions, but I do not know where.*

(13) Vergl. *Jacobi Tollii epistolæ itinerariæ*. Epist. V. p. 201, und *Breslauer Sammlungen*, 33ter Versuch. Artik. 7. S. 69. The Gipsies — are to be found near almost all the Cities and Villages in Hungary.

(14) He refers to a Register, which he saw at the office in Temeswar. *Versuch einer politischen und natürlichen Geschichte des Temeswarer Banats*. Erster Th. 6ter Brief. Seit 196.

(15) Zingari — quando in Transilvaniam advolarint, in obscuro est; nulli vero ignotum, eos *araneorum* instar Transilvaniam perreptare. *Joseph Benkö Transsilvania*, T. I. § 167. p. 501. cfr. *Kelpius in natalib. Saxonum Transsilv.* Cap. II. § 14.

(16) *Beschreibung der Moldau*, 2ter Theil, *Bey Büsching Magazin*, Tom. IV. S. 85.

(17) *Sulzer Geschichte des Transalpinischen Daciens*, 2ter Band, Seit 136. 146. and *Carra Histoire de la Moldavie et de la Valachie* p. 186. speaking of the Gipsies in Moldavia and Wallachia, says: Plusieurs de ces malheureux habitent les forêts. *Peyssonnel* also, p. 111. On en trouve une prodigieuse multitude dans — la Walachie et la Moldavie.

(18) *Peyssonnel*, am angef. O. Les Athingans ou Tchingenès sont en tres grand nombre aujourd'hui dans tout l'Empire Ottoman; mais ils sont principalement répandus dans la Romolie ou Turquie en Europe; on en trouve une prodigieuse multitude dans toute la Thrace et la Bulgarie, dans la Walachie et la Moldavie, la Bessarabie, et tous les Etats du Khan des Tartares. Vergl. *Neueröffnete Ottomanische Pforte*, erster Th. S. 113. *Salmon gegenwärtiger Staat des Türkischen Reichs*, erster Th. S. 321.

(19) *Türkischer Schauplatz*, Num. 106.

(20) *Peyssonnel*. am a. O. S. 110. 111.

(21) *Salmon*, am a. O.

NOTES to the THIRD CHAPTER.

(1) *Münster* in seiner *Cosmographie*, S. 310. *Kranz Sächsishe Chronik*, translated by Faber Soranus, beym Jahr 1417.

(2) *Anzeigen aus den K. K. Erbländern*, 5^{ter} Jahrg. S 349 ff.

(3) *Thomasius* in dissert. *de Cingaris*, § 36. seems to believe that the complexion of the latter Gipsies was not exactly the same as theirs who first arrived. But all the later writers contradict this notion, even if we had not the opportunity of seeing with our own eyes, and to compare with the old paintings. The *excoeli soli* of Angelus Rocha (Biblioth. vaticana p. 264.) will always apply, and *Negroes may perhaps not be the same as Kranz's horrid, black people.*

(4) The breasts of the Hottentot women are so large, that they hang down below the navel. They carry their sucking children in a leathern sack at their backs, the head leaning forwards, resting on the mothers shoulder. When the child wants to be fed, they do not take it out of the sack to lay comfortably at the breast, but throw the breast over the shoulder to them. S. *Vogels zehenjährige Ostindischen Reisebeschreibung*, Seit 74, and *Petr. Kolben's Reise an das Vorgebürge der guten Hoffnung*, 2^{ter} Th. 462.

(5) Concerning the properties hitherto quoted, consult *Griselini*, p. 199. *Anzeigen aus den K. K. Erbländern*, 5^{ter} Jahrg. S. 350: And *Swinburne*, p. 230. has the following words " Their men are tall, well built, and swarthy, with a bad scowling eye, and a kind of favorite lock of hair left to grow down before their ears, which rather increases the gloominess of their features: their women are nimble and supple jointed; when young they are generally handsome, with very fine black eyes; when old, they become the worst favored hags in nature.

(6) *Anzeigen aus den K. K. Erbl. am a. O. und Hänn Gedanken vom Stadt und Landbetteln*, S. 32. They (the Gipsies) run so fast, that it is very difficult to overtake them.

(7) *Anzeigen aus den K. K. Erbländern*, S. 351.

(8) *Thomas. dissert. de Cingaris* § 63. *Anzeigen*, Seit 238. *Jo. Ge. Eccardi diff. de usu et præstantia studii etymologici in historia*. Helmst. 1707. Num. 1.

(9) Eben.

(9) *Eben das*. S. 351. Gipsies are therefore by no means a proof of the opinion that a black must remain many centuries in the country of white people before he becomes white, as *Huarter* believes. *Scrutin ingenior*, p. 499.

NOTES to the FOURTH CHAPTER.

(1) *Anzeigen aus den K. K. Erbl. 5^{ter} Jahrg.* Seit. 286. f.

(2) *Breslauer Samml. von Natur und Medicin Geschichten, Sommerquartal*, 1725. They (the Gipsies in Hungary) eat the carcases of horses, cows, sheep &c. which have been thrown out upon the dunghill-

(3) *Anzeigen*, am a. O.

(4) *Breslauer Samml.* am a. O. Und *Anzeigen*, Seit. 328.

(5) *Anzeigen*, S. 286.

(6) They get sick and dead cattle from the inhabitants, the flesh of which they dry in the sun or smoke in their huts, then consume it almost raw, and without dressing, as a great delicacy. *Sammlung von Natur und Medicin Gesch.* am ang. O.

(7) I was in hopes to have procured a circumstantial extract from *the Acts which were prepared on this occasion*, but being disappointed in my expectations, I can only refer to the *publick prints*, and shall transcribe their intelligence entire, as many of my readers may not have an opportunity of procuring them.

Beytrage zum Reichs Postreuter, St. 71. 1782. On the 21st. of August there was a dreadful execution at Frauenmark in the Hortenser Country. Thirteen delinquents, Gipsies, who had existed twelve years by robbing on the highway, and were accustomed to eat the bodies of those they had murdered, were brought to punishment. Four of them were women, who were beheaded; of the remaining nine men, six were hanged, two were broken on the wheel, and the leader of this inhuman gang was quartered alive. It is said that one hundred and fifteen more, of these European cannibals, remain in the county goals.

(8)

(8) *Hamburg. Neue Zeitung*, 151. St. 1782. Hungary, 4th of September. The following is to be added concerning the murderers and man eaters. Forty of these miscreants have already undergone their deserved punishment, in three separate places. Some, as lately communicated, were broken upon the wheel from below upwards, two of the most atrocious were quartered alive; and the remainder, one hundred and fifteen in number, will shortly be proceeded against in the same manner. This band has existed twenty-one years, and in the course of that time sacrificed eighty four people to their cruelty. Every feeling man must be struck with horror at the infernal rage of these European Cannibals, on hearing their confession, that once at a wedding, they killed three people which they eat with their guests, in the greatest festivity and joy. They prefer the flesh of a young person from sixteen to eighteen years old. They burnt the bones, which, according to their account, make excellent coals. A Life guard man of the country undertook and succeeded in taking their Harumpascha or Leader. This cannibal hero was magnificently dressed, and wore ornaments in his cap to the value of six thousand guilders.

Hamburg. Unpartheiisch. Correspondent, Nr. 159, 1782. Hungary, 22d September. Besides those Gipsy cannibals which were executed on the 22d of August, at Fraumark, there were fifteen of these barbarians put to death on the twenty fourth at Kameza; and on the twenty sixth, thirteen more at Esabrag. In the former place were seven women beheaded, five men hanged, two broken alive on the wheel, and one quartered alive. At the latter place seven women were beheaded, four men hanged, and two broken on the wheel. Many still remain in confinement, among which is one, who acted as priest, and married people for two groschens a time. Their Harumpascha, who, as we lately advised, was taken by a very simple stratagem, cannot yet be brought to any confession of his crimes.

Frankfurter Staats Ristretto, Nr. 157, 1782. Donau strohm, 29 September. We mention with horror, that besides those inhuman wretches, which have already been put to the sword, in Hungary, there are one hundred and fifty still in chains, and some thousands more are, with good foundation, suspected. They are all Gipsies. Maria Theresa had given orders, that all these human vermin, should be driven from their holes, and compelled to live in villages:

but that wise regulation was not enforced, and the evil is now grown to such a height as scarce to be remedied without a total extirpation of them. Besides those cannibals, &c. then follows what was recited in the foregoing article.

Frankfurter Staats Ristretto, Nr. 207, 1782. Donau Strohm, 24 December. Not long ago it was published, that forty five of the meneaters had been executed in Hungary. One hundred and fifty still remain in prison, whose sentence has, by express orders from court been respited. Her Majesty not thinking it possible that the people, in confinement, could have been guilty of such enormous crimes; sent a commissary thither from court, to examine minutely into the affair. On his return it was confirmed that they were really meneaters; and that there are actually among them sons who have killed and eaten their own fathers.

(8) See the former note.

(9) *Thomas. dissert. de Cingaris*, § 62. *Salmon gegenwärtiger Staat des Türkischen Reichs*, 1ster Th. S. 321.

(10) *Anzeigen aus den K. K. Erbl. 5ter Jahrg.* Seit 304.

(11) *V. Wagenfeil, Pera libror. juveniliūm*, Locul. II. *Synops. Geogr.* p. 135. seqq.

(12) *Salmon*, am a. O.

(13) *Grifelini, Versuch einer politischen und natürlichen Gesch. des Temesw. Banats*, Erst. Th. Seit 201.

(14) *Sulzer Geschichte des Transalpinischen Daciens*, 2ter Th. S. 140.

(15) *Anzeigen aus den K. K. Erbl. 5ter Jahrg.* S. 287.

(16) *Eben das*, S. 303.

(17) *Anzeigen aus den K. K. Erbländern*, am angef. O. S. 288.

(18) Wherefore *Mart. Kelpé* asserts (*Natales Saxon. Transilvan.* Cap. II. § 14. not. c.) *Quicquid lucratur Cauponæ & amictui impendunt*, &c.

(19) Brandy is a necessary thing at their christenings, weddings, and all merry makings. They reckon those days, when they have been tumbling about in a state of drunkenness, having lost all power of recollection, the best, most fortunate, and happiest times of their lives. *Anzeigen*, am a. O.

(20) *Anzeigen*, am angef. O. S. 287.

NOTES to the FIFTH CHAPTER.

- (1) *Stumpf, Schweitzer Chronik*, Blatt 425. They possessed much gold and silver, but were very ill clothed.
- (2) *Kranz in Saxonia*, Buch 2. Kap. 2. Bl. 239. Their Princes, the Counts and Noblemen among them, are well dressed.
- (3) *Anzeigen*, am angef. O. S. 310. und *von Windisch Geographie des Königreichs Ungarn*. 1ster Th. S. 49.
- (4) *Histoire de la Moldavie, & de la Valachie*, p. 186.
- (5) *Anz.* S. 310. 313.
- (6) Am angef. Ort. S. 311. 312.
- (7) *Mart. Kelpius*, in *Natalibus Saxonum Transilvan.* C. II. § 14. not. c. Quicquid lucratur, Cauponæ & amicui impendunt, qui ita sibi cohæret, us pileus puniceus, vestis item ex holoferico vel panno rubro satis habeatur ornamenti, etiam si caligarum & calceorum rimæ & assuturæ, vel Heraclito risum moveant.
- (8) *Josepb Benkö, Transsilvania*, Tom. I. § 167. nat. 2. p. 105. Vestes gestant potissimum Hungaricas — vix tamen sub sole est natio hac superbior, Magnatum et Nobilium amictu, postquam illis usus ejus exolevit, delectantur.
- (9) *Anzeigen*, am angef. O. S. 309. f.
- (10) *V. v. Windisch Geographie des Königreichs Ungarn*, Th. 1. S. 49. und *Anzeigen*, S. 310.
- (11) *Benkö, Transsilvan.* T. I. pag. 504.
- (12) *Angelus Rocha in Bibliotheca Vaticana*, p. 364. Vestibus immundi & usu rerum fædi præsertim fæminæ. And *Kranz* says the same thing in *Saxonia*, 2tes Buch, Kap. 2.
- (13) *V. v. Windisch*, am angef. O. *Benkö*, l. c.
- (14) *Anzeigen*, am a. O.
- (15) *As above*, . . . About forty years ago, Ladies, of the first quality in Petersburg, used to be guilty of somewhat the same kind of irregularity. They had begun to adopt the French modes in dress instead of their own; but, as Salmon says, did not well know how to manage them. Wherefore, he

continues, one must not be surprised, notwithstanding all the state of a Petersburg Lady, to meet one of them, in summer, at which season they use the English straw hats, magnificently dressed in damask, ornamented with gold, silver, lace, and ribbons, walking barefooted, carrying her slippers in her hand. *Staat aller Nationen in Europa*. Altona und Leipz. 1752. S. 43.

(16) *Swinburne's Travels thro' Spain*, pa. 231. Their ears and necks are loaded with trinkets and baubles, and most of them wear a large patch on each temple.

(17) This circumstance was related to me by a person from Transilvania, who had been an eye witness of it.

NOTES to the SIXTH CHAPTER.

(1) *Philip Thickneffe's Reisen durch Frankr. und einen Theil von Catalonien*, S. 162. der teutsch. Ueberf.

(2) This particularly applies to those Gipsies which in Transilvania are called Moldavian. *Anzeigen aus den K. K. Erbl. 5ter Jahrg.* S. 294. — Perhaps they warm themselves in the same manner as the Calmucks do, who live constantly under their Kibitken (Tents). These have the appearance of large waggoners frocks, with an aperture in the middle, serving for a chimney, which is stopped, as soon as the fire is burnt out, in order to keep in the heat. *Sieh Salmon gegenwärtiger Staat aller Nationen in Europa*. Aus dem Englischen überf. von *Elias Caspar Reichard*. Altona und Lpz. 1752. 4. Seite 516.

(3) *Anzeigen*, am a. O.

(4) *Eben das. Benkö, Transilv.* p. 505.

(5) *Salmon's Histor. oder, der gegenwärtige Staat des Türkischen Reichs*, Th. I. S. 322. That was also the custom among them when they first arrived in Europe. *Kranz, in Saxonia*, 2 Buch, Kap. 2. says. They often barter away their horses, as the generality of them travel on foot. They carry their women, bed, apparatus, and small children on horses or some kind of beasts.

(6) *Salmon*, am. angef. O. *Anzeigen*, S. 295.

(7) *Grifellini*.

- (7) Griselini, *Geschichte des Temeswarer Banats*, Th. 1. Seite 204. f. Benkö, l. c. p. 505.
- (8) *Breslauer Sammlungen*, Salmon, u. a. m.
- (9) *Anzeigen*, S. 295.
- (10) Griselini, am gedachten O. . . *Anzeigen*, S. 396, 303.
- (11) Benkö, l. c. *Anzeigen*, S. 295, 304.
- (12) An den angef. Orten.
- (13) Stumpf, *Schweizer Chronik*, Bl. 425. Sie trugend vil gold und silber.

NOTES to the SEVENTH CHAPTER.

- (1) Swinburne's *Travels through Spain*, p. 230.
- (2) *Breslauer Sammlungen*, am angef. O. . . *Anzeigen*, 5ter Jahrg. S. 318.
- (3) Bellon. *Observat. Lib. II. c. 41. . . Peyssonnel, Observations Hist. & Geogr.* p. 111. *Memoires sur la Valachie*, par Mr. de Bawr, Francfort & Leipz. 1778, 8, p. 48. u. a. m.
- (4) Bellon. l. c. hi errone (Zingani) per Græciam, Ægyptum et reliquum Turcarum dominium ferrariam artem exercent.
- (5) Georgii. Pray, *Annales Regg. Hungariæ*, P. IV. p. 273. Friedwaldsky, *Mineralogia Transilv.* P. II. p. 33. seqq.
- (6) Istbuanffi, *Historiar.* L. XXII. p. 453.
- (7) Swinburne's *Travels through Spain*, p. 230.—most of the men are makers of little iron rings and other trifles. Vergl. *Anzeigen aus den K. K. Erbl.* 5ter Jahrg. S. 319. f. Griselini, *Geschichte des Temeswarer Banats*, Th. 1. S. 107. Others work in their huts, making rings, earrings, hooks, neckchains, and other trifles of tin or French plate.
- (8) *Anzeigen*, am ang. O. *Breslauer Sammlungen*, am ang. O.
- (9) *Anzeigen aus den K. K. Erbländern*, 5ter Jahrg. S. 303, 318. Griselini, *Geschichte des Tem. Banats*, S. 207.
- (10) Carra, *Histoire de la Moldavie, & de la Valachie*, à Jassy 1777, 8. p. 186. Ils ont une forge portative. *Anzeigen aus den K. K. Erbl. und Griselini*, an den

den angef. Orten. *Sulzer, Geschichte des Transalpinischen Daciens, 2ter Bd. S. 145.*

(11) *Grifelini*, am genannten O. S. 207. When they want to harden iron, they prefer heath faggots, to make their coals of. *Bellonius, Observationum. Libr. II. c. 41.* Ipsimet carbones suos excoquunt, ut eos, intelleximus, qui ex *ericæ stipitibus et radicibus* parantur, ad ejusmodi opera omnium aptissimos esse censunt; *ferrum enim indurare creduntur.*

(12) *Anzeigen*, S. 318. f.

(13) *Bellonius*, l. c. says, ferrariam artem exercent, atque inter eos *excellentes inveniunt in ea re artifices.* v. also. *Salmon, gegenwärtiger Staat des Türkischen Reichs, Th. 1. S. 322. Sulzer Geschichte des Transalpinischen Daciens, Bd. 2. S. 145. u. a.*

(14) *Anzeigen*, am angef. O.

(15) *Eben daselbst. Grifelini*, am angef. O.

(16) In very early times, they must have liked dealing in horses, as may be seen in *Kranz, (Sächsishe Chronick, 2ter B. Kap. 2)*

(17) Some years ago, a Gipsy, named David, lived in Debreczin, who almost constantly kept from sixty to seventy of the best horses, that were bred in that country; some of which he let out for hire, others he exchanged or sold for money. *Anzeigen, aus den K. K. Erbl. Jahrg. 5. S. 320.*

(18) *Eben das.*

(19) Vide *Diccionario de las lenguas espanola y francesa. Por Franc. Sobrino, T. I. edit. 6. art. Gitaneria*

(20) *Schwedische Bibliothek, Stockholm und Lpzg. 1729. St. 3. Seit 265. f.*

(21) *Anzeigen, aus den K. K. Erbländern, am gedachten O. S. 327.*

(22) *Wolfgang Franz, Hist. Anim. Part. III. Cap. IV. p. 580. de Anguilla (Amstelod. 1666) Zigani dicuntur, anguillas equis per anum inferere, ut inflati saliant, & alacriores videantur.*

(23) *Anzeigen*, am a. O. S. 328. vergl. General v. *Bauers Memoires sur la Valachie, p. 24, Carra Hist. de la Moldavie & de la Valachie, p. 186. Benkö Transilvan. T. I. p. 505. Sulzer, am ged. O.*

(24) *Grifelini*, Seit 205. u. a. m.

(25) *Peyssonnel, Observations Hist. et Geogr. p. 111. Sulzer, am ang. O. S. 146.*

(26)

(26) *Anzeigen*, 5ter Jahrg. S. 302.

(27) *Swinburne's Travels through Spain*, p. 231. Their abode in the country—would not be severely felt,—as they are of little or no service in the state, neither cultivating its lands, &c.

(28) *Anzeigen*, am angef. O. S. 335. *Benkö Transilvan.* Tom. I. p. 502. They transacted this kind of business in the military line. Nicholas Isthuanffi says; secuti erant castra Vaivodæ (Joannis scapucienfis 1513) quam plurimi ex vagis illis, quos Cinganos vulgus appellat, vilissimum & abjectissimum hominum genus—in Transilvania & utraque Valachia tortorum infamem operam exercere solitum. His Vaivoda negotium & curam excarnificandorum captivorum committit. *Isthuanffi Historiar. Libr. V. p. 73.*

(29) *Toppeltin Orig. & occas. Transilvan.* Cap. VI. p. 56. Habent etiam viles familias & abominabiles ab ipsis Cyngaris contemptas unde per universam Transilvaniam carnifices fiunt, horrendi, crudeles, tetri & impii. Isti Cyngari carnifices incredibilem ac per ulteriorem orbem Christianum insuetum torturæ modum introduxerunt. Criminaliter convictos, vel per semiplenas probationes suspectos malefactores tradunt in manus istorum; qui ignes construunt prompti, folles admovent, eisque læti auras recipiunt redduntque, cætera instrumenta etiam exponunt, forcipes nimirum, virgas ferreas & laminas, facem pice impexam, &c.

(30) *Anzeigen* am a. O. S. 328.

(31) *Münster Cosmographie*, S. 370. *Angelus Rocha, Biblioth. Vaticana*, p. 364. And, in den *Anzeigen aus den K. K. Erbländern*, Seit 318. it is related to be the custom among those Gipsies in Transilvania who talk German, that the men neither beg nor work, but are maintained and supported by their wives.

(32) *Twiss Voyage en Portugal & en Espagne.* Traduit de l'Anglois, p. 205. Tous leurs hommes sont voleurs, & les femmes prostituées.

(33) Bellon. Observation. Libr. II. c. 41. Istorum (of the Gipsies) uxoribus privilegio a Turcis impetrato sese prostituere publice licet cum Christianis, tum Turcis; ædesque habent in Pera multis cubiculis instructas, quo quilibet libere ingredi potest, sine ullo Turcici Magistratus metu: ubi continuo duodenæ ad minimum mulieres versantur. *Vergl. Türkischen Schauplatz*, num.

106. The Gipsy women, at Pera, have permission from the Sultan, to keep a publick brothel, without paying any tax for it to the Sultan. This house was formerly the cloister *Blachernä* dedicated to the Virgin Mary, and renowned for the many miracles worked there. Vide *Cantemir, Gesch. des Osmanisch. Reichs.* S. 153. Not. 18.

(34) Leurs femmes & leur filles s'appliquent, ordinairement à acquérir & perfectionner les talents des Courtisanes de Turquie.—Elles se prostituent souvent aux passans; il y a même dans toute la Romelie, les lieux publics, remplis de femmes Bohémiennes. *Peyssonnel*, p. 111.

(35) *Peyssonnel*, l. c. p. 111. Leurs femmes & filles s'appliquent ordinairement à acquérir & perfectionner les talents, des Courtisanes.—La Musique vocale & instrumentale, & la danse lascive. Genauer redet davon *Grifelini*, am angef. O. S. 209. Vergl. *Sulzer, Geschichte des Transalpinischen Daciens*, 2ter Bd. S. 146. *Anzeigen*, 5ter Jahrg. S. 238, f.—Besides other English writers of travels, (e. g. *Twiss's voyage*, p. 288.) *Swinburne*, p. 231. mentions, the Gipsy dances in Spain, saying that they were danced "with a peculiar turn of humour or tenderness." An explanation of which may be found in the above quoted writers.

(36) In the year 1628, The very existence of a Deity was proved by it in France. *V. Marini Mersenni, Quaestiones in Gen. Lutetiae*, 1623, p. 102.

(37) *V. Rodolphi Goklenii, besondere physiognomische und chiromantische Anmerk.* Aus dem Lat. überf. Hamb. 1692, S. 210.

(38) *Grifelini*, am angef. O. S. 207, 208.

(39) *Twiss's Voyage*, Chap. 27. p. 205. Il y en a beaucoup qui tiennent auberge dans des villages, & des petites villes. Davon auch, p. 206, 258. Such Innkeepers sometimes even keep a French cook. Je logeai à Grenade, dans une auberge tenue par des Bohémiens: *mais un traiteur Francois nous y portoit à manger.* *Eben das.* S. 261.

(40) *Peyssonnel*, am angef. O.

(41) Exercent artes manuaras, quibus se tuentur, uti et cöemundis dividendisque, quæ clanculum ad ipsos deferuntur mercibus. *Jac. Tollii epistolæ itinerar.* Epist. V. p. 201.

(42) *Anzeigen*, 6ter Jahrg. S. 14.

(43) *Beschreibung des Königr. Ungarn*, S. 27, 748.

(44) *Breslauer*

- (44) *Breslauer Sammlungen*, 1725. S. 69. *Anzeigen*, 6ter Jahrg. S. 13. Vergl. 5ter Jahrg. S. 327. *Almanach von Ungarn*, vom Jahr 1778, Preszburg, S. 339, Grifelini, S. 207. *Benkö Transilv.* T. I. p. 501.
- (45) *Peyssonnel*, am angef. O. *Sulzer, Geschichte des Transalpinischen Daciens*, 3ter Bd. S. 13. f.
- (46) *Swinburne's Travels through Spain*, p. 231.
- (47) The said College of *Mons*, was established in the year 1748, by the Empress *Theresa*, and received Instructions, in the seventh article of which, the Gipsies were allowed the privilege of washing for Gold in the following words: Zingaris, qui ad Auri loturam exercendam privilegiatos in Transilvania coetus obtinent, eadem quæ ceteris auri lotoribus competant quidem privilegia, ne tamen hæc in odium dominorum terrestrium convertant, in horum territoriis non diutiorum, quam auri lotura requireret, moram faciant: (The same article ordains thus with regard to other goldwashers: Auri lotoribus cujuscunque ordinis hominibus in alpibus, fluminibus et rivis non solum tridui spatio, sed quousque illis libuerit, professionem suam exercere, integrum sit; neque per territoriorum Patronos ullatenus impediatur) secus ad *Judicium Montanisticum* deferendi, et ab hoc cöercendi sunt. Reliquis autem Zingaris, coetibus præfatis non insertis, exercitium auri loturæ per absolutum et universum prohibitum sit. V. *Joseph Benkö, Transilv.* T. II. § 22. n. 1. p. 73. coll. p. 501.
- (48) *General v. Bauer, Memoires sur la Valachie*, p. 86. *Sulzer*, am a. O. S. 144.
- (49) *Anzeigen*, 6ter Jahrg. S. 152.
- (50) *Cantemir, Beschreibung der Moldau*, 1ster Th. in *Büschings Magaz.* Tom. 3. S. 566.
- (51) *Bawr. Memoires*, l. c. *Sulzer*, am ged. O.
- (52) *Anz.* 6ter Jahrg. S. 152. Vergl. *Breslauer Samml.* 1725. S. 69.
- (53) *Versuch einer Geschichte des Tem. Banats*, S. 206.
- (54) *V. von Born, Briefe über mineralogische Gegenstände*, S. 88.
- (55) *Bawr, Mem.* Verg. *Sulzer*, am angef. O.
- (56) *Anzeigen aus den K. K. Erbländern*, 6ter Jahrg. S. 152.
- (57) *Born's Briefe*, S. 77, 82.
- (58) *Markscheider Franz Domscher, bey Bergrabt von Born*, in den angezogenen Briefen, S. 88. f.

(59) v. Born, 14ter Brief, S. 134. *Friedwaldsky Mineralogia Transilvaniae*, P. II. § 2. de Auri loturâ.

(60) These have been their peculiar employments, time out of mind. All the old writers complain of it, and even *Aventin* vents his displeasure in the following words. "The world is still so blind as to be deceived into a belief that they (the Gipsies) are a holy set of people, that whoever injures them must be unfortunate. They are permitted to rob, steal, lie, deceive in various ways, set every body at defiance, and disperse all over the country. Among us stealing and robbing are prohibited under pain of hanging or beheading, but to them it is allowed." V. *Annales Boiorum*, nach der Teutschen übersetzt. 8ter B. S. 835.

(61) *Anzeigen*, 5ter Jahrg. S. 376. vergl. S. 328.

(62) *Breslauer Samml.* 1725. S. 69.

(63) *Münster Cosmographie*, S. 370. The Gipsies are a black, wild, filthy people, much addicted to thieving, particularly the women, who by that means provide for the men. So likewise *Kranz*, in seiner *Sächsischen Chronik*. 2tes B. Kap. 2. *Angel. Rocha Bibl. Vatican.* p. 364. Furtis omnino intenti (Cingani) & præsertim foeminae, ex quarum furtis victus est viris.

(64) *Anzeigen*, 5ter Jahrg. S. 239. 319

(65) *Eben das.* S. 238. 239. *Hänn, vom Stadt- und Land-betteln.*

(66) *Breslauer Samml. von Natur und Medicinengeschichten*, 1725, S. 69. They hurt nobody, nor steal any thing but iron, &c. *Swinb. Travels*, p. 230. They seldom venture upon any crimes that might endanger their lives; petty larceny is the utmost extent of their roguery.

(67) *Philip Thickness Reisen durch Frankr. und einen theil von Catalonien*, nach der teutschen übers. S. 162. The worst kind of beggars are the swarms of male and female Gipsies. I have often met whole troops of them in Spain, and the encounter is by no means pleasant, when one falls in with them on the road, at a distance from towns or habitations; for they ask as if they knew you could not refuse them, and frequently commit murder when a convenient opportunity offers. In other places they are not better. With regard to the Gipsy slaves in Moldavia, and those parts, *Peyssonnel* says (*Observations hist. & geograph.* p. 112) — qu'ils poussent souvent l'infidélité jusques

jusques à voler & assassiner leurs Maitres. Vergl. *Anzeig.* 5ter Jahrg. S. 359. 360. Griselini, Sulzer, u. a. m.

(68) *Anzeigen*, am gedachten O. S. 360.

(69) Thus the Spanish Gipsies attacked the city Logroño in order to plunder it, while the plague raged there, and the inhabitants were weak and defenceless. *Franc. Ferdinand. de Cordova Didascal multip.* p. 406.

NOTES to the EIGHTH CHAPTER.

(1) *Toppeltin orig. & occas. Transilvan. C.* 17. p. 56. *Anzeigen*, am. a. O. S. 240.

(2) *Salmon gegenwärtiger Staat des Türkischen Reichs*, Th. I. S. 321.

(3) Recollect the priest, who was found among the men eaters who were arrested in Hungary, and performed the marriage ceremony, for two good groschens each time.

(4) *Toppeltin*, l. c.

(5) *Twifs Voyage*, p. 205. Ils ne se marient qu'entre eux.

(6) *Cantemir Besch. der Moldau*, Th. 2. bey Büsch. Mag. Tom. IV. S. 85. Besides the Moldavians, Moldavia is inhabited by Greeks, and the fruitful Gipsies. *Toppeltin Orig. & occas. Transilvan. c.* VI. p. 56. Adeo foecundi sunt, ut non sine risu aspicias felicissimas matres liberis septas, veluti stipatas gallinas pullis.

(7) This circumstance has given rise to the belief that Gipsies had their children baptized in alehouses. *Toppeltin*, l. c. *Infantes en caupona* facris suis *initiant*, quem actum nefarie Baptismum vocant.

(8) *Anzeigen*, 5ter Jahrg. S. 237.

(9) *Abafuer. Fritschii diatribe de Cingarorum origine* cet. Memb. III. *Türkischer Schauplatz*, Num. 106. Und vorzüglich eine Siebenbürgisch. Sächsische Policey verordnung, vom Jahr 1661, wo es heißt, Their (the Gipsies) children shall be baptized only at the place where they were born, and that shall be well authenticated, v. *Anzeigen*, 6ter Jahrg. S. 64.

(10) *Swinburne's Travels*, p. 230. *Anzeigen*, 5ter Jahr. 238.

(11) *Anzeigen*, am genannt. O. S. 238 --- 240

(12) *Eben das*, S. 375.

(13) *Thomas. Dissert. de Cingaris*, § 67.

(14) *Anzeigen*, am angef O.

(15) Suppose a Gipsy, well dressed after his fashion, receives a beating, or flogging in the publick market place, on account of some theft or other misdemeanor: he only divests himself of his conceit and pride, as long as the punishment and its attendant pain last, but as soon as these are over, he reflects no longer on his shame, but continues to entertain just as good an opinion of himself as before. *Anzeigen*, 5ter Jahrg. S. 373. f.

NOTES to the NINTH CHAPTER.

(1) In regard to this chapter see *Twiss Voyage*, chap. 27. p. 205. *Anzeigen aus den K. K. Erbl. 6ter Jahrg. Seit 134, -- 136.*

NOTES to the TENTH CHAPTER.

(1) *Sächssche Chronik*, 2tes Buch, Kap. 2. 239.

(2) *Cosmographie*, S. 370.

(3) *Annal. Svevic. P. III. p. 384.*

(4) *Lud. Ant. Murator. rerum Italicarum scriptor. T. XVIII. ad Ann. 1422. p. 611.*

(5) *Annal. Boior. 8tes Buch S. 835. der teutsch. ueberf.*

(6) *Crusius*, l. c. p. 384, 401, 510.

(7) *Anzeigen aus den K. K. Erbl. 6ter Jahr. S. 103.*

(8) *Eben das.* For instance, the above mentioned Letter of Licence, given by King Uladislaus II. in 1496, to a certain Gipsy Waywode, named *Thomas Polgar*, in order that he might, with his hord, be assistant to Bishop Sigismund

Sigismund, at Fünfkirchen, in the war, *Pray Annal. Regg. Hung.* P. IV. Lib. IV. ad ann. 1496, p. 273. *Friedwaldsky Mineralogia*, P. II. p. 33. seqq.

(9) *Anzeigen* am genannt O. *Joseph Benkö Transilvan.* Tom. 1. p. 506.

(10) Sometimes other matters, also, e. g. all kinds of Smith's Work, as may be seen in the Latin Manuscript containing a description of the country of Zips, wherein are the following words: Parent (Cingani) supremo terræ scepusiensis Comiti, cui tributum annuum pendunt, ac *insuper labores aliquos fabriles* atri hi vulcani præstant S. *Anzeigen*, 6ter Jahrg. 152.

(11) Anno 1558, articulus talis de iis conditus fuerat: Vaivodæ Cinganorum, juxta veterem consuetudinem, a singulis Cinganis non nisi florenum unicum intra annum exigant; ad Georgii Festum denar 50, ad Michaelis totidem. *Benkö*, l. c.

(12) The following are two commissions of Queen Isabella, given in the year 1557, whereby it appears, that it was a particular mark of favor to be appointed Superintendant of the Gipsies.

Litteræ pro Waywodis Cyganorum, Casparo Nagy & Francisco Balatfi.

Isabella Dei Gratia Regina Hungariæ, Dalmatiæ, Creatiæ, &c. Fidelibus nostris universis & singulis, Spectabilibus, Magnificis, Egregiis, Nobilibus, item Prudentibus, & circumspectis judicibus, civibus civitatum, oppidorum & villarum, & aliorum quorumcunque locorum præfectis, cunctis etiam aliis cujus cunque status & conditionis hominibus, in Regno nostro Transilvaniæ, præsentium notitiam habituris, salutem & gratiam. Quoniam nos officium Wayvodatus Cyganorum, in Regno nostro Transilvaniæ existentium; Fidelibus nostris egregiis Casparo Nagy & Francisco Balatfi, Aulæ nostræ Familiaribus, una cum consuetis & debitis ejusdem proventibus clementer dedimus & contulimus. Fidelitati igitur vestræ & vestrorum cuilibet horum serie mandamus firmiter, ut ipsos Casparum Nagy & Franciscum Balatfi in præscripto officio ipsorum ubique absque ullo impedimento circa antiquam consuetudinem libere procedere, solitosque proventus & debita Birsagia ab ipsis exigi permittere, quin potius sicubi necessitas postulet, ipsis adjumento & præsidio esse debeatis & teneamini. Quod si forte quispiam ipsos, Casparum Nagy & Franciscum Balatfi, in processu officii ipsorum & perceptione proventuum ex eodem officio Wayvodatus Cziganorum ipsis provenire debentium, quoquo modo impedire voluerit, ex tunc is ad 15. diem,

diem, a die quo præsentibus admonitus fuerit, in Curia nostra Reginali, nostram scilicet in præsentiam personalem, vel procuratorem suum legitimum comparere debeat vel teneatur, rationem superinde redditurus efficacem. Secus igitur non facturi, præsentibus perlectis, exhibenti restitutis. Datum in Collofmonastra decimo Quarto die Septembris, Anno Domini Millesimo quingentesimo quinquagesimo septimo,

Isabella Regina, mppr.

Litt. Isabellæ pro Cziganorum Wayvodis, pro Francisco Balatfi de Kiskend. Nos Isabella, Dei Gratia, Regina Hungariæ, Dalmatiæ, Croatia, &c. memoriæ mandamus per præsentes, quod nos considerantes fidelitatem, ac fidelium servitiorum gratuita merita Egregii D. Balatfi de Kiskend fidelis nostri, quæ idem pro locorum & temporum diversitate Nobis & Sereniss. Filio nostro Electo Regi Hungariæ, &c. cum summa fidelitatis constantia exhibuit & impendit. Hoc igitur intuitu eundem in numerum Aulicorum nostrorum equis octo recepimus, ac in sortem salarii annualis sui, officium Wayvodatus Pharaonum ac Cziganorum ubique in ambitu harum partium Regni nostri Transilvaniæ, pro media parte eidem Francisco Balatfi duximus dandum & conferendum, imo damus & conferimus præsentium per vigorem, quo circa vobis Fidelibus nostris, Egregiis & Nobilibus, Comitibus, Vicecomitibus & Judium, Cæterisque Universitatibus Nobilium Sicularum & Saxonum, item officialibus, provisoribus, Castellanis & vices eorum gerentibus, nec non prudentibus ac circumspectis Judicibus, Juratis cæterisque civibus quarumcunque Civitatum, Oppidorum & villarum, ubivis in præscripto ambitu istius Regni Nostri Transilvanici constitutis & existentibus, harum serie mandamus firmiter, quatenus dum & quandocunque annotatus Franciscus Balatfi, vel homines ipsius, per eum ad id deputati, in exigendis ejusmodi proventibus, Regnum hoc nostrum circumeundo ad vos pervenerint, & tunc eosdem in exactione talium proventuum, ipsi de medio Pharaonum sive Cziganorum, more ab antiquo debentium, pro media parte ubique libere ac pacifice exigere permittatis & permitti modis omnibus faciatis. Secus ne feceritis; præsentibus perlectis, exhibenti restitutis. Datum Albæ Juliæ in Dominica Cantate Anno Domini Millesimo quingentesimo quinquagesimo septimo.

Isabella Regina.

These

These Precautions did not prevent the Gipsies, from often cheating the Wayvodes of the tribute due to them, and from getting out of the way when the seasons for payment came on. *Anzeig.* 6ter Jahrg. S. 152.

(13) *Benkö*, l. c.

(14) *Toppeltin Orig. & occas. Transilvan.* Cap. VI. p. 57. *Anzeigen*, am angef. O. S. 119. f.

(15) *Anzeigen*, am gennant. O. . . *Benkö*, l. c. *Toppelt.* l. c. p. 57. 58. *Consuetudine nostra receptum est, ut idem justitiæ, etc. processus nobiscum agnoscant.*

(16) *Toppelt.* l. c. *Penes ridiculos istos Vayvodas potestatis in suos parum est. vergl. Anzeigen.*

(17) *Anzeigen*, S. 127

(18) *Tan ruyn es el Conte, como los Gitanos. Cordova*, p. 406.

(19) *Eben das*, S. 128.

NOTES to the ELEVENTH CHAPTER.

(1) *Twiss Voyage en Portugal & en Espagne*, p. 205. Ils ne suivent ni profession, ni culte religieux déterminé. *Anzeigen* 6ter Jahrg. S. 63.

(2) *Peyssonnel observations*, p. 112. Ces Bohémiens embrassent la Religion des Peuples qui les souffrent chez eux, et avec les quels ils vivent. And *Grifellini* says. "With regard to religion, the Gipsies, of the Banat, always conform to that church which is the prevailing one in the Village, be it "Catholick or the Greek." S. *Versuch einer politischen und nat. Gesch. des Temesw. Banats* Seit 200. vergl. *Toppeltin*, l. c. *Jac. Tollius in Epp. itinerar. Epist. V.* p. 20. and particularly *P. Illia ortus & progressus variar. in Dacia Gemt.* his words are, Religionem aut sectam ut plurimum arbitrariam profitentur, ac fere quam heri, aut ii, quorum ope ac patrocinio fruuntur. Sunt Romano-Catholici, Helveticæ confessionis, &c.

(3) L. c. p. 55. seqq.

(4) *Anzeigen*, 6ter Jahrg. S. 63. 71. 72. *Grifellini*, am gedacht. O.

(5) S.

- (5) S. oben, Kap. 8.
- (6) *Anzeigen*, 5ter Jahrg. S. 376.
- (7) *Sebast. Münster Cosmographie*, 3tes Buch, Kap. 5. S. 370. These wretched people — live like dogs, they have no religion, although they suffer their children to receive Christian baptism.... Likewise *Kranz*, S. 239. *Türkischer Schauplatz*, Num. 106. *Neueröffnete Ottomannische Pforte*, 1. Th. S. 113.
- (8) *Swinburne's travels through Spain*, p. 230. Though they conform to the Roman Catholick mode of worship, they are looked upon in the light of unbelievers — *Benkö*, l. c. p. 502.
- (9) *Tollii epp. itinerar.* Ep. V. p. 201. Religionem præ se ferunt Græcam, cum sub Christianorum sunt dominio, Pagani alias, five, ut vulgo dici solet, religionis nullius: neque enim idola habent.

NOTES to the TWELFTH CHAPTER.

- (1) *Münster Cosmogr.* S. 370. They are a strange people, understand many Languages. — *Cranz*, am angef. O. — *Bellon. observationum*, Lib. II. c. 41. *Angelus Rocha*, l. c. p. 364. u. a. m.
- (2) *Cantemir's Besch. der Moldau*, 2 Th. bey *H. Büsch*. Magaz. T. IV. p. 85. *Jac. Tollii epp. itinerar.* p. 201. . . . *Twiss's voyage*, p. 204. *Bawr Memoires sur la Valach.* p. 22. *Grifolini*, S. 199.
- (3) *Angel. Rocha Biblioth. Vatican.* p. 364. — propriam linguam vocabulis fictitiis inventis excogitavit.
- (4) *Münster. Æneas Sylvius*, und nach ihnen *Gesner in Mithridate*, Cap. V. p. 81. . . . Also, *Io. Ge. Eccard in dissert. de usu & præstantiâ studiæ etymolog. in hist.* Num. 1. u. a. m.
- (5) Den Beweis sehe man in *Gesneri Mithridat.* p. 81. und einer *Rottwelschen Grammat.* Frankf. a. M. 1704.
- (6) *Thomasius, dissert. de Cingaris*, § 39. assures us of this from his own experience.
- (7) *Coropius hermat.* Lib. 1. p. 18. *Keckerm. disput.* 33. curs. phil. probl. 2.
- (8) *Neue*

- (8) *Neue Erdbeschr.* Th. 1. . . . S. 1074.
- (9) *Buonav. Vulcanius de literis & lingua Getarum seu Gotorum* Ludg. Bat. 1597. p. 102. *Camerar. Hor. subcesiv.* Cent. II. c. 75. p. 297. coll. *Valent. Frank a Frankenstein Orig. Nationum ac potissimum Saxonice in Transilvania.* Helmst. 1697. Unica lingua fundamentalis utuntur, dialecto singulis locis attemperata.
- (10) *Anzeigen, aus den K. K. Erbländern,* 6ter Jahrg. S. 87.
- (11) *Fr. Foris Otrókocsi Orig. Hung.* P. I. p. 171. etsi mihi ignota est illorum lingua; non enim quilibet facile eam ab illis potest discere, cum experimento mihi constet, in juventute, nunquam me ab ipsis extorquere potuisse, ut recte et ordine, Pater Noster Ciganice recitarent, sed recitant vel lingua Hungarica, vel ejus nationis, in cujus sunt medio &c.
- (12) *Martin. Szentivany differt. IV. horograph.* p. 127. Idioma suum peculiare habent. (Cingani) nullas tamen literas. It is reported in Hungary (*Anzeig.* l. c. S. 22) that a Gipsy alphabet is somewhere preserved, but nobody ever has seen, or ever will see it, for it probably never existed: as these people did not bring the art of writing, from their own country; where they belong to a class of people, who, by express laws, are prohibited from receiving any kind of instruction.
- (13) *Voyage,* p. 205. Les hommes ont quelques connoissances superficielles en médecine & en chirurgie.
- (14) *Wagenheil. Pera libror. juven. loculam II.* Synopsis Geograph. p. 165. seqq.
- (15) *Sulzer Geschichte des Transalpinischen Daciens,* Bd. 3. § 103. S. 11. — 13. Poetry and Music, are in equal esteem among the Transalpine Wallachians, who have consigned over these two amiable sisters, to the licentiousness of slaves, Gipsies. These alone sing, play, rhyme, for I cannot allow the appellation of poems to obscene hobling verses, put together at the moment. By way of sample, I shall quote a couplet.
- Mitidika, Mitidika, wién üng quätsch!*
Ba nu, Ba nu, n' am tsche fätsch.
- This *tsche fätsch* which should be *tsche se fak*, is a monstrous perversion of language. But the Gipsy wanted a rhyme for *quätsch*, so directly with a

bold poetical licence, he changes the first person of the conjunctive for the third, of the indicative mood. Thus this little composition in question and answer, which should be, Little one, Little one, come from thence

No, No, No, No, I have nothing to do (there)
he changes to, I have nothing, what do you?

NOTES to the THIRTEENTH CHAPTER.

(1) *Anzeigen aus d. K. K. Erbl. 5ter Jahrg. S. 360.*

(2) *Peyssonnel Observations sur les peuples barbares qui ont habité les bords du Danube pag. 112.*

(3) *Anzeigen 5ter Jahr. S. 374.* . . Sulzer, with respect to their timidity, says. "A Gipsy requires to have been a long time in the army, before he can meet an enemy's balls with decent Soldiers resolution, or an experienced robber, before he can take a traveller's purse, without having first from a bush, either killed, or disabled him." I have more than once had experience of this, in Transilvania, Wallachia and Moldavia, where I have seen a single resolute man, with only a stick in his hand, put half a Gipsy village to flight. It is even become a proverb in Transilvania that, "you may drive fifty Gipsies before you with a wet rag." *Sulzer, am angef. Ort. Band 2. S. 141. f. . . . Thicknesse* found the Gipsies exactly the same in Spain. See *Phil. Thicknesse's Travels through France and part of Catalonia*, p. 162, of the German Translation.

(4) *Toppeltin, Orig. & occas. Transilvan. Cap. VI. p. 58.*

(5) Thus they vowed no smaller revenge than death, against a respectable German Prince, who died a few years ago, because, on account of their misdeeds, he had persecuted and drove them out of his territories. They even went so far as to offer a reward among themselves (probably something considerable) to whoever would deliver him to them, either alive or dead. Nor did they give up this insolent design, till some of them, who talked too openly about it in the Darmstadt dominions, were taken and being delivered

up

up to the parties concerned, paid the forfeit of their lives, for their good intentions.

(6) *Anzeigen*, 5tes Jahr, S. 375.

(7) *Eben das*, S. 288. 374. f. *Toppeltin*, l. c. Cap. VII. pag. 57.

(8) *Kelpius in natal. Saxonum Transilv.* Cap. II. § 14. not. c. actually avers. *vix exstat sub sole magis hoc populo superba natio.*

(9) Suppose a person, in their way, well dressed, should be publicly beat or whipped, for a theft, or some other crime, he would only lay aside his conceit and pride, while the punishment, and the consequent pain lasted; these being over, he no longer remembers his disgrace, but entertains as good an opinion of himself as before. *Anzeig.* 5tes Jahr, S. 373. f.

(10) *Eben das*, S. 374. contains this remark. These people are loquacious and quarrelsome to the greatest degree.—They seldom make much noise in their huts, in which they generally keep quiet enough; but in the publick markets, and before alehouses, where they are furrounded by a number of spectators, they bawl, spit at each other, catch up sticks and cudgels, vapour und brandish them over their heads, throw dust and dirt, now run from each other, then back again, with furious gestures and threats. The women scream, drag their husbands, by force from the scene of action, these break from them again and return to it, the children too howl piteously. At last, after all these agitations, they do no damage, to each other.—Only now and then, the remains of the torn shirt, is entirely stripped off. After a short time, without any persons interference, when they have cried and made a noise till they are tired, the affair finishes itself, and they separate, with as much ostentation, as if they had performed the most heroic feats.

(11) *Dissert. de Cingaris*, § 27, 28.

(12) *Stumpf Schweizer Chronik*, Buch 8. Kp. 10. Bl. 425. b.

(13) *Stumpf*, am gedacht. O. says himself, "This unprofitable rascally set, "who go about in our time"—*of which the best is a thief, for they live entirely by stealing.*

(14) *Aventinus, Annales Boior.* Buch 8. S. 835, der Teutsch. Ueberf. und *Kranz*, in der *Sächsischen Chronik*, B. 2. K. 2. Bl. 239. b. Likewise die *Chronik von Bologna* beym jahr 1422, describes them as *a set of people who lived by*

plunder. v. Lud. Anton. Muratori scriptores rerum Italicar. Tom. XVIII. p. 611.

—That *Stumpf*, may in other respects, be worthy of credit, and really followed some old, though to us unknown, account, is no reason that he should be believed, in preference to every other author, equally respectable, as *Thomasius* thinks. Though he might not get his information from mere hearsay, it is, nevertheless, evidently of no validity. Its author was influenced by the, formerly, common prejudice, that the Gipsies were Egyptian pilgrims, who were constrained to wander, from their native country, on account of religion. He, like many others, esteemed them an holy set of people. When he heard accounts of all sorts of irregularities practised by these people, and might, once or twice, be an eye witness of their purchasing provisions, it hurt him to find these righteous pilgrims so cried down, especially as he accounted to himself how they might get money, without either earning it or stealing; namely, if they had remittances from their own country. Therefore in order to vindicate them to the utmost, he took the fair side of the question; acquiesced in the idea that they actually did receive money from their friends at home, with which they paid honestly for every thing: he even praised them for their christian discipline and order. Siehe *Stumpf* an der angef. Stelle.—Whoever thinks this improbable may consult *Aventinus*, who grieves that the Gipsies should so generally be reckoned holy, when they are a set of *arrant thieves and robbers*.

(15) That excellence they brought from their own country, and did not learn it here.

(16) *Anzeigen*, 6tes Jahr, S. 22, 23.

(17) It often happens that, after they have got over the most tedious troublesome part, and are proceeding to the higher branches of knowledge, their courage fails, they abandon the whole scheme and plan which they had formed, return to their own people and filthy habitations, neglect and forget the little they had learned; and afterwards endeavor to gain a livelihood by horse-dealing, music, or in some other way. *Anzeigen*, am gedachten, O. S. 23.

(18) *Anzeigen*, 5tes Jahr, S. 335. *Fridwaldsky Mineralog.* p. II. § 2.

(19) *Twiss Voyage en Portugal & en Espagne*, Ch. XXVII. p. 205. On ne leur permet pas de posséder aucun terrain en propre, ni de s'enroler dans les armées. Also *Swinburne's Travels through Spain*, p. 231.

(20) *Lud. Turocii Hungaria suis cum Regibus*, p. 265, 66.

(21) *Istbuanfi*

- (21) *Istbuanfi Historiar.* Lib. XXII. p. 453.
- (22) *Ge. Pray Annales Regum Hungar.* P. IV. p. 273. *Fridwaldsky*, l. c.
- (23) *Thomasius in Dissert. de Cingaris*, § 69.
- (24) *Schudt Memorabilia Judaica*, Lib. V. c. 13. *Holberg, Jüdische Geschichte.*
Uebersetzt von Aug. Detharding. Th. 2. 698.
- (25) Sieh *Anzeigen*, 6tes Jahr, Seit 39, f. 46, f.
- (26) *Anzeigen*, 4tes Jahr, S. 343.
- (27) Particularly of the Christians to the Turks.—*Aventinus* says in the passage before quoted, "It is known that the Gipsies are Turkish traytors.—They are accused of it in the State Papers of former centuries, as will be seen occasionally in the following chapter.
- (28) *Schwäbische Annalen*, S. 426.
- (29) *Anzeigen*, 6tes Jahr, S. 39, 40.
- (30) *Eben das*, 5ter Jahrg. S. 247.
- (31) *S. Ortelii Redivivi et continuati Wunderbarer Adlers Schwung*, Seit 313.
- (32) *Andr. Stübel, Hungaria, oder neue vollständige Beschreibung des ganzen Königreichs Ungarn.* S. 748.

NOTES to the FOURTEENTH CHAPTER.

- (1) *S. Gerhard Loc. de Magistr.* Num. 227. *Olear. Zigeuner frag. quæst.* 5.
- (2) *Bodin de Republic.* Lib. V. c. 2. *Keckermann. Disput.* XXXIII. *Curfus Philosoph.* Probl. 2. u. a. m.
- (3) He began what *Philip III.* compleated in 1610, and expelled 70,000 not only Jewish but Moorish families.
- (4) *Bodinus* l. c. *Camerar. Hor. subcestr.* Cent. II. Cap. LXXV. p. 297.
- (5) *Franc. Ferdinand. Cordova Didascal multip.* p. 406.
- (6) *Swinburne's Travels through Spain*, p. 231.
- (7) *Cordova*, l. c.
- (8) *Pasquier Recherches de la France*, Livr. IV. Ch. 19. p. 361. *Bodin.* l. c. *Camerar.* l. c.
- (9) *Thuan.*

- (9) *Thuan. continuat. Libr. V. p. 266.*
- (10) *Surii Commentar. Rerum in orbe gestarum. ad ann. 1572.*
- (11) *Thomafii Dissert. de Cingar. § 68.*
- (12) *Salmon heutige Historie, oder, gegenwärtiger Staat des Türkischen Reichs. Th. 1. S. 320 f.*
- (13) *Lex. Dan. Lib. III. Cap. 20. Art. 3. Lud. von Holberg, Jüdische Gesch. Th. 2. S. 695.*
- (14) *Schwedische Biblioth. Stockholm und Leipz. 1729. Drittes St. S. 265 f.*
- (15) *Laet. Introit Brabant.—Addit. II. Art. VI.*
- (16) *Sammlung der Reichsabschiede, Frankfurt am Mayn, 1747. Th. 2. Seit 30. 344. 509. 602. 622. 623. Th. 3. Seit 394.*
- (17) Am angeführten Orte, Th. 2. S. 622. 623.
- (18) Only in the cities of Mons, Neufahl, Kremnitz, Schemnitz, &c. no Gipsy dare appear, on account of the gold and silver mines; but this prohibition extends to the Jews also. *Anzeigen, 6ter Jahrg. S. 157. . . . Bel. (not. Hungariae nova, T. 2. p. 86)* informs us they are obliged to keep away from Tyrnau likewise.
- (19) Cum isthoc hominum genus (scilic. Cingari) furandi artem palam profiteatur, non sine ingenti Magistratuum fit ignominia, qui eos non statim remis vel glebis addicunt. *Goroff. Becan. Hermathen. Libr. I. pag. 18.*—Ecquis negare aufit, e publica re magis futurum, si vegeti ii Zigeni, qui otiose vagari ac mendicare consueverunt, vel quos fustigatio et exilium recta via ad patibulum ducit, in servitutem raperentur, et publicis operibus addicerentur? *Beßold. Colleg. Politic. Cap. 10. § 6. n. 56.*
- (20) It is no contradiction to my assertion, concerning the generality, that there may be a few particular exceptions in Transilvania.

NOTES to the FIFTEENTH CHAPTER.

(1) Only in some places, although the Imperial orders were sent to every part of Hungary—they were only attended to in the district of Preszburg.

(2) The

(2) The following is the regulation, in the original language and order, taken from the manuscript delivered to me from the Register of the Imperial Royal Decrees.

(Circulares sub Nro. 6525. d. 12 Septembris 1782.)

De Regulatione Zingarorum.

Inter plurimas, quibus sacratissima sua Majestas ad Magni hujus Principatus statum beatiorem reddendum detinetur, curas, eo quoque paternam suam sollicitudinem benigne convertere dignata est, quo vaga, et per universum Magnum hunc Principatum dispersa gens *Zingara* ad certa et fixa domicilia reduceretur, ac per domiciliationem, tam ad vestitum cultiorem, quam vel maxime ad politiorem vitæ modum moreque honestos traduceretur, principiisque religionis et vitæ socialis imbueretur. Ad quem scopum adsequendum vigore Benigni Sui, die 14ta superioris Mensis Augusti exarati decreti Regii normam, quoad ipsam mentionatæ gentis *Zingara* regulationem, in Regno Hungariæ stabilitam, isthic quoque introducendam, et ad circumstantias hujus Principatus adaptandam, clementer præcepit. In cujus Altissimæ Voluntatis complementum, ordinandum Dominationibus Vestris invenit Regium Gubernium, quatenus omnes et singulos illos Zingaros, qui sub diversorum Dominorum Terrestrium jurisdictione commorantur, ad fixa domicilia et jurisdictionem alicujus Domini Terrestris conscribant, eisque divagationem et sub tentoriis habitationem serio, et sub incurfione poenæ corporalis, interdican; et præterea, cum prævideri non possit, eosdem Zingaros in cives patriæ utiles aliter transmutatum iri, quam si prius mores eorundem moderni penitus exuantur, iique principiis, tam ad animæ salutem, quam etiam humanum commercium necessariis, imbuantur; *quoad pro inde animæ salutem* sequentia iisdem Zingaris præscribenda constituuntur principia ut

I. In iis, quæ ad fidem necessaria sunt, semet erudiri curent, prolesque suas a teneris adhuc imbuant.

II. Nuditatem prolium, quaqua possunt ratione, tegant, nec per illarum nuditatem, five domi, five juxta vias publicas ac per plateas, transeuntibus abominandum præberi spectaculum finant.

III. In suis habitaculis, sexus diversitate observata, separationem instituant; ut gravissima mala deinceps pro possibili averti possint.

IV. Ecclesias frequentent, diebus præsertim dominicis et festivis, et signa Christianæ pietatis exhibeant.

V. Certis

V. Certis Antistitibus semet subjiciant, eorumque directioni actiones suas conforment.

Quoad vero humanum commercium et politioremodum vitæ modum hæc adhuc præscribuntur, ut

I. In victu, vestitu et lingua, semet illi, cujus apud Incolas loci, quo degunt, usus est, conforment; ab animalium proinde pereuntium esu abstineant, vestitum varium, et linguam propriam relinquunt.

II. Pallia, quæ condendis rebus furtivis preopportuna sunt, penitus deponant.

III. Equis nulli Zingarorum, præter aurilotores, licitum erit; sed et his.

IV. Permutationes, occasione nundinarum, interdictæ sint.

V. Pagorum Judicibus serio imponatur, ne Zingaros otiosos esse sinant, sed si domesticum, aut dominalem, laborem nullum habuerint, alienum pro mercede peragere cogantur.

VI. Ruralibus præsertim laboribus assuefiant: hinc etiam.

VII. Ubi fieri potest, eo res dirigatur, ut Domini Terrestres, eosdem Zingaros recepturi, terras etiam illis colendas aliquas assignent, et

VIII. Qui labores campestres segnius peragerent, poenam corporalem subeant.

IX. Exercitium tunc tantum illis concedatur, dum tempus non admittit, ruri laborare, quod etiam ratione musicorum intellectum esto.

Hæc itaque prævio modo præscripta Dominationes Vestræ ad omnium et singulorum in suo circulo reperibilium Zingarorum notitiam publicari, adque eorundem intellectum interpretari, curabunt, debitæ eorundem observantiæ sedulo invigilaturæ, ac in contravenientes condigne animadversuræ.

NOTE to the LETTER.

This writing is to be found in the oft mentioned Gazettes, (6ter Jahrg. Seit 166, 168). It is addressed to the Editor of those useful, but alas! for seven years past discontinued, periodical sheets. It merits a place here, as it serves by way of a short review, and also as an additional confirmation of many of the before recited particulars.

SECTION

S E C T I O N II.

NOTES to the FIRST CHAPTER.

(1) *Kranz, Sächsishe Chronik*, Buch XI. K. 2. Bl. 239. *Sebast. Münster, Cosmographie*, Buch III. Kap. 5. Seit 370.

(2) *Stumpf. Schweitzer Chronik*. Buch VIII. Kap. 10. Bl. 245. *Guler, Beschreibung von Graubünden*, Buch X. Blatt 156. b.

(3) *Lud. Anton. Muratori Annali d'Italia*, Tom. IX. pag. 110. And *Chronica di Bologna*, Tom. XVIII. *Rerum Italicarum*, ad Ann. 1422.

(4) *Franc. Ferdinand de Cordova Didascal multipl.* pag. 409—411. Also *Mart. Delrio Disquisitionum magicar.* Tom. II. L. IV. cap. 3. p. 205.

(5) *Pasquier Recherches de la France*. L. IV. ch. 19. p. 361.

(6) *Annali d'Italia*, Tom. IX. p. 110.

(7) *Rerum Italicar.* Tom XVIII. ad Ann. 1422.

(8) *Simon. Majoli Dierum canicularium*, Tom. III. colloq. 2. pag. 631. Sane hoc constat, quod Ferdinandus olim Rex Hispaniæ sexaginta dies illis destinavit, intra quos omnino Hispania excedere jubebantur.—Ab eo tempore hinc inde vagantur in Germania. Others are of the same opinion, e. g. *Mart. Szentivany Dissert. Horographica* IV. p. 227.

(2) Certe primum omnium in Moldavia, Valachia, ac *Hungaria*, circiter annum 1417 visi sunt, isthincque in alias Europæ ditiones propagati. *Georg. Pray Annales Regum Hungariæ*, P. IV. p. 275. Also *Grifolini, Geschichte des Temeswarer Banats*. S. 212.

(10) At this time [1439] the Gipsies made their first appearance in these parts.—A parcel of rascals, a congregated herd, from the confines of Hungary and Turkey. *Aventin. Schwäbische Annalen*, Buch 8. Bl. 418. b.

(11) *Joann. Ge. Eccardi Dissert. de usu et præstantia studii etymologici in historia*, Cap. I. Cingaros primum in *Poloniam* trajecisse, ex ipsorum apud Munsterum relatione conjicio, postea *Walachiæ Transilvaniæque* sese infuderunt.

(12) I am of opinion, and perhaps it is all we can say, with certainty, concerning their arrival in Europe, that they made their first appearance in Dacia; probably it was in Transalpine Dacia that they first entered our part of the world; whether they came from Persia, Asia Minor, or Egypt. *Sulzer, Beschreibung des Transalpinischen Daciens*, Band 2. S. 143. Also, *Pray Annales Regg. Hungar.* l. c.

(13) *Cantemir, Beschreibung der Moldau.* 2ter Theil, im *Büschingischen Magazin*, Th. 4. S. 85.

(14) Second Chapter, pag. 6.

(15) *Muratori Scriptores rerum Italicar.* T. XVIII. ad Ann. 1422. Quando coloro arrivarono in Bologna, erano andati cinque anni pel mondo.

(16) *Wilhelm Dilich*, in his *Hefzischen Chronik*. Seit 229. beym Jahr 1414, certainly does say, that they arrived the same year in the Hessian territories; and *Fabritius*, in *Annalibb. Misn.* says they were driven from Meissen in 1416. But *Calvifus* contradicts *Fabritius*, and has corrected his date, putting 1418 for 1416. And with regard to Dilich, there must either have been a mistake in the manuscript, from which he composed, or he must have read wrong; there being no mention made of Gipsies in any of the public prints till three years afterwards, viz. 1417. There is no reason to believe they should remain invisible to every other person both in and out of Germany, at the same time have appeared to the editor of *Dilich's* intelligence.

(17) *Stumpf* and *Guler* mention them this year in Switzerland and among the Grisons, also *Hedio Paralip. ad Ursperg.* pag. 402. *Crusius* in seinen *Schwäbischen Annalen* Seit 345, 384. *Spangenberg* in der *Mansfeldischen Chronik*. S. 357; *Gülichsche Chronik*. Blatt 263, und bey *Zeiller*, Brief 71. S. 197; *Heidenreichs Leipziger Chronik*. S. 62. u. a. m.

(18) *Andreas Presbyter Ratibonensis* in *Chron. Bavar.* p. 122. Eodem anno (1433) venerunt ad terram nostram quidam de populo Ciganorum, qui dicebant, se esse de Ægypto.

(19) *Aventin*, Buch 8. Blatt 418 b.

(20) *Kranz Sächische Chronik*. 11tes Buch, Kap. 2. Blatt 239 b. *Münster Cosmographie*, Buch 3. Kap. 5. S. 370. Auch *Stumpf* und *Guler* an den angeführten Stellen. u. a. m.

(21) *Crusius Annal. Suev.* pag. 346.

(22) V.

(22) V. supra pag. 53.

(23) *Stumpf*. am angef. Ort. Bl. 425 b. In this year [1418] the Gipsies first arrived—in Switzerland, near Zürich, and other places.—Their number, including men, women, and children, amounted to 14,000, not in one troop, but dispersed up and down.

(24) Those which went to Bologna amounted to about one hundred people. Thomas Polgar's gang, which obtained the passport from King Uladissaus the Second, in Hungary, in 1496, consisted of twenty-five tents, or so many distinct families; and probably even those who encamped near Zürich did not greatly exceed two hundred: for in 1422, they were seen again near Basil, and there *Wurstisen* mentions the circumstance that *they had about fifty horses with them*. From whence we may conclude that there were about as many families; since no travelling Gipsy family at this time has or uses more than one horse.

(25) *Christian Wurstisens Baszler Chronik*. Buch 4. S. 240.

(26) *Differt. de Cingaris*, § 26. *Guler* mentions only fourteen *bundred*; that he therefore looks upon as a mistake, and insists that there also it should be read fourteen *thousand*.

(27) *Kranz*, *Münster* und *Stumpf*, an den angeführten Orten.

(28) *Kranz* am gedacht. Orte.

NOTES to the SECOND CHAPTER.

(1) *Kranz Sächsishe Chronik*. 11tes Buch. Kap. 2. Blatt 239 b. *Münster Cosmographie*, Buch 3. Kap. 5. S. 370. *Stumpf*, Buch 8. Kap. 10. Blatt 425. Auch *Guler*, Bl. 156. und *Cordova*, S. 408. *Pasquier Recherches de la France*, L. IV. Ch. 19. p. 361.

(2) *Muratori scriptores rerum Italicar*, T. XVIII. ad Ann. 1422.

(3) *Aventin*, B. 8. Blatt 418 b. *Wurstisen Baszler Chronik*. B. 4. Seit 249.

(4) *Münster Cosmographie*, am angef. Orte.

(5) *Bey Cordova*, S. 408.

(6) *Muratori Rerum Italicar.* T. XVIII. ad ann. 1422. Aveano un decreto del Re di Ungheria, che era Imperadore, &c.

(7) *Toppeltin origines et occas. Transilvaniæ*, pag. 57. Quidam (Vayvoda) ipsorum (Cingarorum) custodit privilegia olim a Bathoriis Principibus ipsis collata. His cautum esse aiunt, gravi pœna eos subesse, qui innocentes injuria afficiant.

(8) *Matth. Webner, Observationes practicæ*. sub voc. *Zigeuner*.

(9) *Crusius* S. 384. *Wurfsifen*, Seit 240. *Guler*, 156, b.

(10) Am gedachten Orte, § 27.

(11) *Diatriba historico-politica de Zygenorum origine, vita ac moribus*. Auctore *Abasuer. Fritschio*. Membr. IV.

(12) The like circumstance is mentioned by *Pet. Frider. Mindan. de mandat.* Lib. II. cap. 48. num. 7.

(13) l. c. Aveano un decreto del Re di Ungheria—per vigore di cui poteano rubare per tutti que' fette anni per tutto dove andassero, e che non potesse essere fatta loro giustizia.

(14) On account of an ancient apostacy from the Christian religion.

(15) *Aventin*, am angef. Ort.

(16) *Sammlung der Reichs Abschiede*, Frankf. am Mayn, 1747. T. II. S. 622, 623.

(17) *Münster, Stumpf*, und *Guler*, an gedachten Orten.

(18) *Martin Delrio Disquisitionum magicar.* T. II. L. IV. c. 3. quæst. 5. p. 208.

(19) *Stumpf* und *Guler*, an den angeführten Stellen. *Crusius*, Seit. 345. *Fortunat. Sprecher Pall. Rhet.* Libr. III. pag. 91.

(20) l. c. § 28.

(21) *Thomasius*, l. c. § 27. An autem furacitatem quoque et præstigiâs, quibus hodie maxime infamantur, primo statim ingressu suo exercuerint, haud immerito ambigimus. Si enim tales fuissent, non impetrassent falvi conductus literas.

(22) For no writer prior to Stumpf (e. g. *die Chronik von Bologna, Aventin*, u. a. m.) describe them in any other manner.

(23) What a set of rabble oft united themselves to the Gipsies in Spain, formerly, may be seen in *La Vida di Lazarillo de Tormes*, Part II. cap. 12. p. 314. Concerning

ing the like circumstances in Germany, *Schudt Memorabil. Judaic*, Lib. V. c. 13.
Lud. von Holberg Jüdische Geschichte, nach der teutschen Uebersetzung, 2ter Th.
 15tes Buch, S. 697.

NOTES to the THIRD CHAPTER.

(1) *Marquard. Freber. not. ad Chronic. Andreæ Ratisbonensis*, pag. 224. Ego a planis et erroneis illis, quos Attinganos Græci nominabant, descendere (Cinganos) puto. *Cfr. Peucer. Commentarius divinationum*, (edit. Wittemb. 1580,) p. 160. *Phil. Loniceri Promptuar. Hondorf.* pag. 84. *Peyssonnel*, in his *Observations Historiques et Geographiques sur les peuples barbares qui ont habité les bords du Danube & du Pont Euxin*, pag. 109, 110, likewise deduces them from the Athingans, which he describes as a sect derived from the Manichæans.—Athingans, d'où est venu par corruption le nom du *Tchingenés*, que leur (to the Gipsies) donnent encore les Turcs, et les autres nations de l'Orient. Among their other heresies, one was their aversion to touch another person, or to take any thing from them, fearing they should thereby be defiled. *Ἀθιγγανός*, says the *Editor* of the *Etymolog. Magn.* ὁ μὴ θέλων τινὶ προσεγγίσαι; ἀπο τῆς θιγγάνω: οἱ γὰρ τὴν αἵρεσιν ταύτην ἔχοντες, ἔθεν παρ' ἄλλης λαμβάνουσι. The above cited authors could not have recollected this circumstance, or they would never have made Athingans of the Gipsies, with whom the most unclean things are esteemed clean.

(2) *Marius Niger*, bey *Abrah. Ortelius*, in *Thesauro Geograph.* sub Artic Africa. *Carol. Stephan. Lexic. historicum, geographicum, poeticum*; edit. Genæv. 1662. And *Ferrarius* in *Lexia. Geograph.* artic. *Zeugitana*.—This Zeugitana of the ancients, is the eastern division of the present kingdom of Tunis. *Shaw's Reisen* ueberfetzt nach der 2ten Engl. Aufgabe. Seit 67.

(3) *Spondanus in Auclario chronolog. ad Epitomen Annal. Baronii*, ad ann. 1418.

(4) *Æneas Sylvius*, bey *Gesner* in *Mithridat.* pag. 81. *Zochori et Heniochi montana et importuosa colunt loca, quæ Caucafi partes sunt.* His vita ex maritimis latrociniiis

latrociniiis fuit. Hanc Zochororum terram eam esse arbitramur, ex qua populi exierint, qui nostra ætate cum liberis et uxoribus Europam pervagantur, *Zingari* appellati. His opinion is founded not on the name only, but also on the thievish manner of life which the Gipsies lead. But that proves nothing. *Math. Martinus*, in his *Lexic. philologico*, sub voce *Zigeuni*, adopts this origin as well as *Æneas Sylvius*.

(5) *Zichen*, *Zigier*, *Sikcher*, or *Zincher*, among the ancients, which in the earliest times were called *Achæans*, dwelt in the country now inhabited by the *Circassians*. The authors who derive the Gipsies from them are, *Otrocofsus* in *Originib. Hungar.* Part I. pag. 171. And *Joann. Ge. Eccard*, in *Differt. de usu studii etymologici in Historia*, C. I.

(6) *Webner Observationes Practicæ*, sub voce *Zigeuner*.

(7) *Claude Duret Thresor de l'Histoire des Langues de cet Univers*, pag. 312.

(8) *Martin Delrio Disquisitionum Magicar.* T. II. pag. 587.

(9) *Herbelot Biblioth. Orient.* unter dem worte *Zeng*.

(10) *Bellonius Observationum*, Lib. II. cap. 41.

(11) *Francisc. Ferdin. de Cordova Didascal. multipl.* pag. 412.

(12) *Mart. Kelpius in Natalibus Saxonum Transsilvaniae*, cap. II. § 14. not. c.—*Obfervo ipfos (Zingaros) vernacula se appellare Morre: auditur etiam inter blatterones Amori, unde erudito cuidam Amorrita viſi.*

(13) Mahometan Monks, who under the pretence of holiness, are guilty of the most flagrant excesses. Bajazet the Second banished them the Turkish empire in 1494; and these expatriated Torlaques are converted into Gipsies. It rather makes against this system, that Gipsies existed, before Bajazet the Second was born, or banished any Torlaques. *Leonclavius Pandect. Turc.* nr. 171. *Camerar. Hor. subceſſæ*, Centur II. c. 75. p. 300.

(14) The Faquirs in Mahometan, the Kalendars in Heathen, and the Gipsies in Christian countries, resemble each other exactly, and are indubitably the same race. *Salmon Gegenwärtiger Staat von Persien*, Kap. 9. Seit 247. Faquirs and Kalendars are also Monks, and wander about in Mahometan and Heathen countries, like the most atrocious robbers and villains. *Anquetil* says the Faquirs in *India* go pilgrimages to *Jagrenat*, to the amount of several thousands. On their return from *Jagrenat* they plunder such villages and cities as lye in their way. They form considerable

siderable armies about a mile from *Jagrenat*, where they chuse themselves a leader, to whom they pay all the honors due to a General. *Anquetil's Reisen*, Seit 110 f. Vergl. *Salmon* am genannten Orte. With regard to strolling and thieving, the Faquirs and Gipsies agree exactly. But this proves nothing concerning the extraction of the latter.

(15) *Anzeigen aus den Kayserl. Königl. Erbländern*, 5ter Jahrg. Seit 207.

(16) *Jo. Tomka Szaszky Comment. de diversis populis Hungar.* § 7. Addo loco ultimo singulare Zingarorum genus, quod vel ex Tartarorum Avarorum, quos Carolus Magnus seculo IX. profligavit, vel ex Paczinacitarum, qui seculo XII. extincti sunt, residuis in Valachia reliquiis propagatum esse opinor. *Otrokotschi* likewise believes, that the Gipsies, as has been hinted above, were thought to be Zichen, existed in Pannonia during the time of the Avari. But I shall give the extraordinary reason on which he grounds this assertion in his own words: Succurrit mihi, he says, annon ex hisce Ciganis olim multi, imo plures fuerint inter Abares, quam inter alios Hunnos citius egressos, quibus familiarior poterat esse vox illa *Chagan*, Abaribus usitata, qui suos Duces appellarunt Chaganos: quam nostris.— Etfi mihi ignota illorum lingua; tamen, ut ex pronuntiatione illorum colligo, nomen *Chagan* facilius illi hodie pronuntiabunt, quam nostri. *Origin. Hungar.* P. I. p. 171. So because the Gipsies can pronounce the word *Chagan* with greater facility than the Hungarians, and the Avari called their rulers Chagans; therefore they must have inhabited that country in their time.

(17) *Albert Kranz Sächsishe Chronik*, 11tes Buch, Kap. 2. Blatt 239 b. *Curreus Schleßische Chronik*, 2ter Th. Bl. 37. *Camerar. Horæ subcesivæ*, Centur I. cap. 17. pag. 96. *Besold Thesaur. Practic.* voc Zigeuner. *Moltken in den Anmerk. zu Browne's Relig. Medici.* pag. 346. u. a. m.

(18) *Jo. Bodinus de Republ.* Libr. V. cap. 2. fin.

(19) *Besold. Thesaur. Practic.* pag. 1026. In libro quodam vetero Italico, five Itinerario ad Jerusalem, Lib. V. hujusmodi Cingari dicuntur esse posterii *Caini*, vagi et extorres propter ipsius peccatum. His confutation is: Quod tamen absurdum, cum omnes tales perierint in diluvio *universali*.

(20) *Polidorus Virgilius de rerum Inventoribus*, Libr. VII. cap. vii. p. 509.

(21) Sunt (Zingani) autem Walachi, sicque eos Germani appellant, id est, Itali, huc olim ad repellendos barbararum gentium tumultus ex Italia in colonias missi,

missi, ubi patrium habitum per multos annos ad hunc usque diem in parte retinuerunt. *Brodæus Miscell. VIII. 17.*

(22) *Pera libror. juvenil. Loculament. II. Libr. II. cap. 2. pag. 163, seqq.*

(23) The cause of this was a dreadful plague which, in the year 1348, raged all over Europe. This was attributed to the Jews, who were accused of having poisoned the wells and water-springs, in order to exterminate all the Christians in Europe. Never did any set of people experience greater oppression and misery than what was undergone by the Jews of that time. All the goals and prisons were full of them; they were put to the rack in every judicial court. The day was hardly long enough for the execution of the poor condemned wretches, nor the nights ever dark on account of the continual fires, which were kept burning every where, to consume them at the stake. Vast numbers who escaped the rigor of the tribunals, fell a sacrifice to popular fury. They were suffocated in bogs, slaughtered like flies, or destroyed by some means or other. There was no difference made of age or sex. The same unrelenting fate pursued men and women, children and grey-headed, without exception. To all this was added the plague, which attacked the Jews as well as the Christians. Under such circumstances it is no wonder if such as could escape from a persecution so unmerited, really did so, and secreted themselves in the most retired corners. *Holberg (Jüdische Geschichte am angef. O.)* therefore does not gain any thing, when he objects to *Wagenfeil's* opinion, that although *David Ganz* minutely describes the incidents attending the persecutions of the Jews, he does not mention their flight into forests and deserts.

(24) Hoc equidem Juvenis etiam mirabar, non posse nos scire primordia rei non admodum a nostro seculo remotæ, et e quibus terris novi in Germania hospites primum prodierint. Cum multum diuque cogitatione in omnes partes me versassem, tandem in primorum Zigeunorum vera cubilia incidisse, me, *non tam spero, quam confido*; ac pro inde *omnino pro certo hoc dico, edico, primus Zigeunos Judæos fuisse*: cui asserto ut fidem conciliem, sic in apicem deduco omnem seriem rerum. *Wagenfeil, l. c. pag. 165.*

(25) *Job. Michael Moscherosch, oder Philander von Sittewald, Satyrischen Geschichten.*

(26) See first Section of this Treatise, Chap. XII. pag. 61, &c.

(27) E. G.

(27) E. G. when he says, they came out of their holes and corners, as soon as they perceived, *the Jews had no longer reason to be apprehensive*, and yet, immediately asserts, they did not profess to be Jews, but, in order not to positively deny the Mosaic doctrine, would not absolutely give themselves out for Christians, they therefore adopted an undefined middle plan, viz. said they were Egyptian pilgrims. What occasion was there to conceal their being Jews, as the publication of it would not be at all dangerous?—But moreover it is false, that they never declared what religion they were of, and that they were Christians. The very pretence they used for their emigration from Egypt was a clear confession of Christianity.

(28) The Monguls have nothing but their shepherd's life in common with the Tartars, and a very faint affinity between their languages. On the contrary,
 1) With respect to their customs. 2) In regard to their political regulations.
 3) Most of all in their turn of countenance, they differ from all the genuine hords of Tartars, about in the same degree as the Negroes in Africa from the Moors. There is not a shadow of tradition remaining to prove that they ever belonged to the same nation with the Tartars. V. *Pallas Sammlungen Historischer Nachrichten über die Mongolischen Völkerschaften*. 11ter Th. Seit 2. *Georgi's Beschreibung aller Nationen des Russischen Reichs*. Seit 86. 91.

(29) *Anzeigen aus den Kayserl. Königl Erbländern*, 5ter Jahrg. S. 204, 206.

(30) *Pray Annal. Regum Hungar.* P. IV. Libr. iv. p. 273. *Ipsi enim se lingua vernacula Romæ (I do not find this in any other author) appellant: hujus nominis provincia ad fluvium Akaram, intra ambitum Galatiæ, Amasiæ, Paphlagoniæ, ac Ponti, quinquaginta circiter milliariibus a Byzantio remota olim fuit. Gens quæ eam provinciam coluit, passim auctoribus Ciancari et Cigiani dicuntur. Si quid igitur similitudo nominis valet, inde ortos suspicor. Postea autem, quam Tamerlanes occupata Asia minore, Bajacetem cepit, credibile est, gentem in varia loca sparsam fuisse post annum Christi 1403, atque in Europam etiam venisse. Certe primum omnium in Moldavia, Valachia, ac Hungaria circiter annum 1417, visi sunt, etc.*

(31) *Jo. Ge. Eccard Dissert. de Ufu Studii Etymologici in Hist.* c. 1.

(32) V. *Kantemir Geschichte des Osmanischen Reichs*. Seit 187 f. *Staat von Cassan, Asracan, und Georgien*, (Nürnb. 1724-8) Seit 132, 133. *Salmon Gegenwärtiger Staat von Arabien, der grossen Tartary, und den angrenzenden Ländern*, Seit 146, 147.

F f

(33) Ex

(33) Ex omnibus autem hisce audacter concludo, *Cingarorum* five *Zigenorum* nomen a *Zygis*, vel *Zingis* populis qui sunt laudati Tartari Circassi, deductum fuisse, et qui ante me aliunde derivarint, omnes et singulos erravisse. *Eccard*, l. c.

NOTES to the FOURTH CHAPTER.

(1) *Thomasius Differt. de Cingaris*, § 29. Nunc e patriis sedibus Cingaros eramus. Primos illos scilicet. Nam hodierni omnium terrarum sunt indigenæ. Cfr. § 44.

(2) § 59, 60. Responderi potest. ut quantulacunque Cingarorum hujus ævi particula e reliquis exulum istorum superfit, tamen procul dubio ceteram partem esse colluviem otiosorum hominum, ex variis nationibus collectam, a primis Cingaris longe longeque diversam, &c.

(3) § 29. Ipsi se nunquam alios voluerunt, quam Ægyptios primo ortu censer, patriam sibi asserentes *Ægyptum minorem*.—Jam si tam probi fuerunt initio, ut th. præced. ostendimus, fidem aliquam mereantur.

(4) l. c. Sed utut hæc se habeant, putamus tamen tantum confici posse, unde constat, eos temporibus primis, *ubi exploratiora citra dubium omnia fuerunt*, serio pro Ægyptiis habitos. In confirmation of this he appeals to the name Egyptians, which they bore at first all over Europe. For in Sigismund's passports, mentioned by *Münster*, they are also called Egyptians. And lastly in three epitaphs, cited by *Crusius*, written for three Gipsy chiefs, *Egypt*, and particularly the *Lesser Egypt* is mentioned. § 30, 31.

(5) § 32. — Ut causa nobis non sit temere a persuasionem tertii abhinc seculi recedendi.

(6) *Andreas Presbyter Ratibonensis in Chron. Bavar.* p. 122. Eodem anno (1433) venerunt ad terram nostram quidam de populo Ciganorum, qui dicebant se esse de Ægypto. *Sebast. Münster Cosmogr.* Buch 4. S. 371. *They also give out—* that they first came from the Lesser Egypt.—*Kranz.* *But they themselves say, &c. Stumpf.* *They tell people that they came from Egypt. Guler.* Their own account was that their ancestors dwelt in Lesser Egypt, &c. *Wurftisen.* They pretended that

that they were descended from the Egyptians. See also *Muratori Annali d'Italia*, and *Scriptor. rer. Ital.* in the before recited places.

(7) *Aventin*, above quoted, *They gave out that they came from Egypt*, and immediately adds, *They are a set of rascals, an herd of scoundrels collected from the borders of Hungary and Turkey.*

(8) *Kranz*, quoted above. But the'e (their pretences that they were Egyptians) are fables. For they are a sort of people, born in a wandering state, acknowledging no mother country; *which has been certainly proved.—Münster: It has been well authenticated that these miserable wretches are born strollers, not having any mother country, &c.*

(9) *Ægyptios eos vocamus, quod ex minori Ægypto, (quæ ubi terrarum sit, me nescire fateor; Ægyptus nemini non nota est; sed eam in majorem, et minorem distinctam esse, a nemine fido auctore hæcenus intellexi) extorres se esse dicunt. Ortelius in Thesauro Geographic. sub Zeugitana. Likewise Delrio Disquisitionum Magicarum, Libr. I. Cap. 5. pag. 207. Guler Beschreibung der Grauen Bündten, Bl. 156 b. und. a. m.*

(10) *Buonaventura Vulkanius* belongs to that class of authors who admit the Egyptian descent of the Gipsies; and may in some measure be reckoned the first of them who has attempted to corroborate his opinion by evidence. Joseph Scaliger furnished him with a list of Nubian words, among which there were found three: Dade, Father; Mauron, Bread; Yag, Fire; which are likewise Gipsy words. Thence he infers that Nubia is the Gipsies mother country; and in order to accommodate this to their Lesser Egypt, he proceeds, The French call the Gipsies *Bohemians*, item *Ægyptios*, quod *Nubiam* etiam *ipfi Nubiani minorem Ægyptum vocent*. He speaks here from the very soul of the French, and palms a reason for their appellation of Egyptians on them, which no French author knows any thing of; and which is evidently a mere arbitrary surmise of his own, in favor of his opinion. The affinity between the Nubian and Gipsy languages is but very poorly proved. Is it by any means a just conclusion, because three words are the same in two given languages, that the two languages are the same? By such kind of analogy the *Arabian* and *German* would much better bear a comparison, than the *Nubian* and *Gipsy* languages. Besides, he assigns for the reason of the Gipsy emigration, that they were driven out by the Sultan. His words are: Ante hos CLX plus minus annos (he

wrote in 1597) a Sultano *Ægyptii* sedibus suis pulsi Palæstinam, Syriam et Asiam Minorem mendicorum specie pervagantes, trajecto Hellesponto, Thraciam, et circumdanubianas regiones incredibile multitudini inundarunt. *Vulcanius de literis Getarum seu Gothorum*, p. 101. Concerning this opinion of Vulcanius, consult *Job. Ludolf's Hist. Æthiopic Commentar.* 214, &c. and it will there appear that the whole does not contain a word of truth.

(11) § 33—37. Viz. drefs and fortunetelling. On account of the latter, *Caspar Peuzer* (de divination, p. 160) and *Huart* (scrutin. ingen. c. 15. p. 424) are very well inclined to believe the Gipsies are Egyptians.

(12) His reason for believing it is, because *Vulcanius* asserts it. Malumus tamen, he says, credere Vulcanio affirmanti, qui depromto Catalogo vocum quarundam Nubianarum, non imperitum se ejus linguæ ostendit, § 37. But what slight grounds Vulcanius went upon, is already set forth in the foregoing note.

(13) L. c. § 9. *Thomasius* on this occasion also has made some converts. *Christian Daum*, in order to prove that *Zigeuner* is produced from *Ægyptianer*, adduces (in einem Briefe an L. Joach. Feller bey Eccard am ged. Orte) a long catalogue of such names as in the German language are shortened, sometimes by cutting off part, or reducing two syllables into one, when compounded of two liquids and a mute. e. g. *Hans* for *Johannes*; *Greta* for *Margaretha*; *Bastian*, *Sebastian*; *Afms*, *Erasmus*; *Lena*, *Magdalena*; &c. whereas, on the contrary, the vulgar say *Christigan* or *Christikan* for *Christian*.

(14) V. *Türkischer Schauplatz*. Num. 2. b.

(15) Above he is quoted as the person who broached the opinion, that they were the same as *Faquirs* and *Kalendars*. He seems therefore nothing less than decided in his opinion, when he appears again now as the defender of their Egyptian descent.

(16) *Salmon heutige Hist. oder gegenwärtiger, Staat des Türkischen Reichs*, Th. I. Seit 319, 320.

(17) Sultan Selim had drawn out his troops against Persia, with the determination, if not to conquer the country entirely, at least to do them all the mischief he could; for which reason his tremendous army was already, in 1517, encamped near Aleppo. Gawri, the Circassian Sultan in Egypt, when he heard of this enterprise, being fearful, that after Selim had accomplished his intentions respecting Persia, he might
attack

attack him, sent ambassadors, to offer his assistance against the Persians. Selim accepted it, and Gawri immediately collected his forces. As the two armies lay near each other, it so happened that some Circassians attacked, and plundered, some loaded camels, which were going to Selim's camp. Selim, who looked upon this as an affront, instantly resolved to leave the Persians quiet for the present, and to draw his sword against his ally. This he accordingly did, and Gawri, being betrayed by two of his generals, was defeated, and fell in the action. Those who escaped from the battle fled to Kahire, where they related what had passed, and a general assembly being convened, they immediately proceeded to the election of a new king, Tumanbey. He marched to attack Selim once more, was defeated, and having experienced various reverses of fortune, at last fell into his hands. Selim was so charmed with his understanding, that he not only granted him his freedom, but intended to appoint him Viceroy over Egypt. However, before this event took place, people began to talk freely concerning their hopes, that when Selim should have withdrawn, Tumanbey, with the remaining Circassians and Arabians, might be able to drive his troops out of Egypt, and reinstate the Circassians in their former dominion. These reports came to Selim's knowledge, yet his confidence was so great, that he at first did not entertain any suspicion of Tumanbey. But at last, when they continued, and even increased, he ordered the unhappy man to be arrested, and hanged under one of the gates of Kahire. On which occasion, like a true Barbarian, he made use of the following words: "How great my favor was towards him, I have sufficiently proved; the effects of his partisans conversation, let the wretch himself experience." With him, not only ended the government of the Circassians, in Egypt, after it had continued 286 years, but, by command of Selim, they were for several days left to the mercy of their conquerors, who treated them with the greatest cruelty. V. *Kantemir Geschichte des Osmanischen Reichs*. Seit 233, ff.

(18.) Twiss also is of this opinion, but gives no reason for it, he says of the Spanish Gipsies: Leur race est un mélange d'Egyptiens & d'Ethiopiens. *Voyage en Portugal & en Espagne*. Traduit de l'Anglois, Chap. 27. pag. 205.

(19) Homines Ægyptii plerique subfusculi sunt, et atrati, magisque mœstiores, gracilenti et iracundi, ad singulos motus excandescetes, *Libr. XXII. sub fin.*

(20) *Metamorph. Libr. X.*

(21) *Schmidt*

- (21) *Schmidt* de cepis et aliis apud Ægyptios.
- (22) *Aelian. variar. historiar.* Libr. VII. Ægyptios aiunt patientissime ferre tormenta, et citius mori hominem Ægyptium in quæstionibus tortum examinatumque.
- (23) *Recherches philosophiques sur les Egyptiens, et les Chinois.* T. I. sect. IX. p. 313.
- (24) *Grifelin* always mistakes Troglodytes for a particular national appellation, which is just as if any body should suppose Nomades to be the name of a people.
- (25) *Metamorph.* Lib. XI.
- (26) *Recherches philosophiques sur les Egyptiens, et les Chinois.* T. II. p. 111, 112.
- (27) *Grifelin* *Versuch einer Geschichte des Temeswarer Banats.* von Seit 199, bis 212.
- (28) *Geschichte des Transalpinischen Daciens,* 2ter. Band. Seit 139—144.
- (29) *Pasquier* *Recherches de la France.* Liv. IV. ch. 19. p. 361, f.
- (30) *Thomasius*, l. c. § 37, will, on no account allow this; and argues against *Bodin*, who in the fifth book of his treatise *De Republ.* Cap. II. fin. was the first who made the objection. Also against *Laurentius Palmyrenus*, who, according to *Cordova*, l. c. pag. 408. assures us, that the Gipsies when addressed by somebody in the Egyptian language, did not understand a word of it, saying the latter he rejects as an insignificant opponent; and as for the former he was not a competent judge by reason of his confined knowledge of the Egyptian language; which he believes, because *Grotius* *Epist.* 158. ad Gallos, says, that *Bodin* was no great proficient in the Hebrew language. But such far fetched evasions are of no service, as the affair can be certainly ascertained by indisputable proofs, viz. by a minute list of Gipsy words and phrases. Moreover, *Job. Ludolf. Hist. Æthiopic. Commentar.* pag. 214. f. is against him.
- (31) l. c. Memb. II. Ægyptios esse, ut vulgo quidem persuasum, non facile dixerim, cum moribus ac linguæ Ægyptiorum dissimillimi semper fuerint.
- (32) Nullam regionem in universo orbe immunem esse existimo ab erroneis illis turmatim incedentibus, quos falso nomine Ægyptios & Bohemos appellamus:
nam

nam cum in Materea et Cairo essemus atque secundum Nilum, in pluribus Nili pagis magnas istorum turmas invenimus, sub Palmis defidentes, *qui non minus in Ægypto exteri habentur, quam apud nos.* Bellonius *Observationum*, Lib. II. Cap. 41.

(33) An anonymous author, in den *Anzeigen aus den K. K. Erbländern*, 5ter Jahrg. Seit 198. says. They do not belong to the Arabians, Turks, Greeks, Armenians, nor any other nation, which reside in Egypt; but are composed of an entirely separate body of people. In Cairo they commonly raise their huts and pitch their tents, in large, vacant spots, where the Sun shines hottest, and roast themselves the whole day through in its beams exactly as our Gipsies do by the fire.

(34) *Lud. Anton. Muratori Annali d'Italia*. T. IX. p. 110.

(35) Their origin remains a problem, not to be satisfactorily solved, and I doubt whether the Gitanos themselves have any secret tradition, that might lead to a discovery of what they really were in the beginning, or from what country they came. *Swinburne's Travels through Spain*, pag. 229.

NOTES to the FIFTH CHAPTER.

(1) His intelligence is in latin as follows: Anno 1763, die 6 Novemb. visitaverat me Stephanus Pap. Szathmar Nemethi, Typographus Karoliensis, habito ad invicem discursu, mihi retulit: Est in Comitatu Comaromiensi, in villa Almas, Pastor Reformatus, Stephanus Vali, is eidem retulit, dum Lugduni Batavorum studiorum academicorum causa fuisset constitutus, se usum fuisse familiaritate trium juvenum Malabaricorum, qui semper terni ibi solent studere, nec nisi aliis ternis venientibus redire possunt ad suos. Ex horum amicitia hunc fructum hausit Stephanus Vali, quod mille et plura vocabula eorum linguæ, cum significatione eorundem, adnotaverat, observanda plura nostris Zingaris esse communia. Iphis enim Malabaribus asserentibus, in Insula Malabaria esse provinciam vel districtum, qui tamen in mappa non conspicitur) quæ Czigania vocatur. D. Vali redux a Zingaris Jaurinensibus perquisivit

perquisivit eas voces a Malabaribus sibi dictatas, quarum significationes Jaurinenses Zingari absque ulla difficultate eidem dixerunt; unde Czinganos seu Cziganos ex provincia Malabarica, Czigania, ortos concludi potest.

Velim autem scias, dulcis amice, Stephanum hunc Pap. Nemethi esse unum ex eruditis Patriæ nostræ, qui, antequam ad academias Belgicas exivisset, fuerat civis, et exposit senior Collegii Debresinensis, nec ita credulum, ut sibi passus fuisset imponi a Valio Pastore Almaffienfi. V. *Anzeigen aus den K. K. Erb-ländern*, 6ter Jahrg. Seit. 87. 88.

(2) After having wavered backwards and forwards, confessing at last that he did not know what to make of the Gipsy language, or where they are properly at home, he adds, "But one thing we must not let pass unnoticed, a piece of information from a learned friend and wellwisher. The following anecdote well deserves a place here, as furnishing solid matter for investigation and reflection, and probable ground for believing, that not only the Gipsy language bears a great affinity to that of Malabar, but likewise that these people actually originate from some province in that country." He then proceeds to his narrative.

(3) Compare above FIRST SECTION, Chap. XII. p. 62.

How much the Gipsy language has altered by time, may be seen in a striking manner, from two translations of the Lord's prayer, both taken from Hungarian Gipsies, but at different periods, and are to be found in the 6ter Jahrg. der Wiener Anzeigen, Seit 95.

1. Lord's prayer, according to the old translation.

Dade! gula dela dica mengi, Czaoreng hogodolen tavel, ogoledel hogoladhem, te a felpesz, trogolo anao Czarchode, ta vela mengi sztre kedapu, maro mandro kata agjesz igiertizara a more bezecha, male dfame, andro vo lyata, enkala megula, dela enchala zimata. Sefzkesz kiztrio oothem baniztri, putyere ferizamarne, à kana andre vecsi, ale Va kofz. Piho.

2. The same, according to a more modern translation.

Muro Dad, kolim andro therofz; Ta weltro szentanao; Ta weltro t'him; Ta weltri olya, szarthin andro therofz kethjn t'he pre p'hu: fze kogyesz damande mandro agyesz a mingi; Ertitza amare bezecha, szar, t'hamin te ertingizama rebezecha;

rebezecha; Mali zsa men andre bezna, nicka men le dfungalin mansátár, Ke tirino t'hin, tiro hino baribo fzekovari. Amen.

These two translations differ so widely, that one would almost be inclined to doubt, whether they were really the same language.

(4) v. supra. pag. 62, &c.

(5) *Benjamin Shulzii Grammatica Hindostanica*, and particularly *Grammatica Indostana a mais vulgar que se practica no Imperio de Gram. Mogol.* Em Roma 1778, compared with *John Fergusson's Dictionary and Grammar of the Hindostan Language.* London 1773.

(6) As this is already much mixed with Malabar words; The Raber Gipsies might understand many of those which Vali repeated to them. vid. supra pag. 132.

(7) As a proof of this, compare what is said above, pag. 8. 9. with the following words. Les Indiens ont la taille bien faite, et l'on en trouve très peu de bossus parmi eux; leur cheveux sont noirs sans être crépus, & leur teint est olivâtre. *Voyage du tour du Monde. Traduit de l'Italien de Gemelli Careri, par L. M. N.* Paris 1719. Tom. III. p. 238.

(8) E. G. That the Indians suffer their children to run about naked, to as advanced an age as the Gipsies do; that the Indian women, especially those of the lower class, are just as nasty and disgusting as the Gipsy women; finally also that the inclination to live under tents is full as prevalent among the Indians as among the Gipsies. Sieh *Reise nach Ostindien und China. von Sonnerat.* Erster Band. Seite 26. 27. 65.

(9) V. Supra, pag. 28.

(10) *Sonnerat*, am angef. O. Seite 65. 71. 72.

(11) V. Supra, pag. 29, &c.

(12) *Sonnerat*, Kap. 9. Seit 89.

(13) Sieh oben Seit 29.

(14) Oben Seit 34.

(15) Am angef. O. Kap. 4. Seite 34. 35.

(16) Sieh Tab. IX.

(17) Of the City *Mottera*, lying 25 Cos distant from *Agra*.

(18) *Philipp Baldæi Wahrhaftige ausführliche Beschreibung der Ostindischen Küsten, Malabar und Coromandel.* Aus dem Holländischen überetzt. Seite 513. vergl. 531.

(19) *Baldæus* am angef. O. Seite 410. The inhabitants of the State Jafnapatnam are very well gifted by nature, have good understandings and good memories—are great talkers, and have their tongues well hung.

(20) *Thevenot* wanted to travel from Buffora to Scindy, and to make the passage by sea, as no other opportunity offered. "I enquired," he says, "if it was safe, and was informed that nobody would load any goods on the Ship, being afraid of the Zinganes, Indians bordering on Scindy." He proceeds to describe them as a very thievish people, who plundered most of the Ships which either arrived or failed from the port. *Thevenot's Reisen*, teutsch, 2ter Th. Seite 254. Vergl. die Landschaft *Sänga* auf der *Hondischen* Charte, und die *Sanganen* auf der *d'Anguillischen*.

(21) Vergl. oben Seite 51. ... The Indian in like manner uses his kurkuma on every occasion.

NOTES to the SIXTH CHAPTER.

(1) *Gesetze der Gentoos.* Aus dem Engl. von Rudolph. Erich Raspe. Hamburg 1778. Seite 100—102.

(2) *Baldæus* am angef. Orte. Seite 410.

(3) *Dänische Missions Berichte*, Th. III. Seite 178.

(4) De Parruas zyn zeer vreesachtigh on vertzaeght van gemoet; maer vol van allerhand bedriegereyen: want liegen en bedriegen wordt by hen voor geene zonde gerekent, uit oorzaak het by hen de maniere en gewoonte is. *Nieubofs Zee en Lantreise door verscheide Gewesten van Oestindien.* pag. 259.

(5) The Indians abominate all kinds of strong liquors, which cause intoxication; it is only the lowest casts of people who drink them; if by chance the others ever do commit an irregularity of this kind, it is always done with great

great secrecy. *Sonnerat* am angef. O. S. 24. Vergl. *Dänische Missions Berichte*, Th. III. S. 178.

(6) Above page 33.

(7) Het gemeen volk van Malabaer, Moukois of Poulias, en anders Parruas genoemd, is zeer verachtelijk. Hunne vrouwen en dochters maken geene groote Zwaarigheid, haer lijf voor geld aen allerlei slag van menschen van wát lantaert of Godsdienst die zoude mogen zijn, ten beste te geven, zonder eenige vreze voor hare mannen—De Parruas is een—volk, wiens genegenheit meer na de wollust als dienst helt. *Nieubof* am gedacht. O. Seite 148. f.

(8) Th. III. Seite 178.

(9) *Sonnerat*. Seite 89.

(10) *Abraham Rogerius Open Deure tot het verborghenen Heydendom op de Cust Chormandel*. Th. I. Kap. 2. Seite 11. *Dänische Missions Berichte*, T. III. Seite 179. *Sonnerat*. S. 90.

(11) Above page 12.

(12) *Missions Berichte*, am angeführten Orte. Vergl. *Rogerius*, l. c. *Baldaus*, Seite 410. *Sonnerat*, Kap. 10. S. 96.

(13) For the fourth cast are handicraftsmen, Labourers and other people who follow mean employments.

(14) Dese Parreaes woonen inde steden by malcanderen, op een houck van de Stadt, ende op't platte Landt woonen sy niet in de Dorpen; maer een stuck weegs afghesondert van't Dorp bouen sy hare Huysen. *Rogerius*, l. c. pag. 10.—This race of people have their own separate habitations near each city and village, and dare not live within them. *Missions Berichte*, Th. I. S. 399. Th. III. S. 178. Vergl. auch *Sonnerat*, Seite 90.—The reason of this separation is because the other casts would think themselves defiled and unhallowed by any intimacy with the Suders. The Bramins carry this averfion so far, that *Rogerius* (as above quoted) says: Dese Luyden en moghen in de steden door de straten, daer de Bramins woonen, niet gaen, ende op't platte Landt en moghen se in de Dorpen der Bramines hare voeten niet setten, &c.

(15) Dit Geschlechte wort in het Coningriick van Gufuratte Theers genoemd; sy en schijnen mede noch Heydens, noch Moors te zijn, maer op

haer selven te leven sonder eenig Gheloof ofte Godsdienst. *Abraham Rogerius*, l. c. pag. 11. So auch *Sonnerat*, Seite 164.

(16) *Rogerius*, am angef. O. *Missions Berichte*, Th. I. Seite 399. *Anquetil's Reisen nach Ostindien, nebst einer Beschreibung der bürgerlichen und Religions Gebräuche der Parsen*. Uebersetzt von *Joh. Ge. Purmann*, Frankf. am Mayn, 1776. Seit 123.

(17) Every one (of the Parias) prays to the God who best pleases him, and is always of the same opinion with the rest of his friends or neighbours where he lives. *Missions berichte*, Th. I. S. 398, 399.—The cause of the Suders great ignorance in religious matters, may be easily accounted for, from the state of oppression in which they live. So far are they from receiving any instruction in these matters, that the other three Casts seem strenuously to wish they should have no religion, esteeming them an inferior race of beings, originally destined to perdition. (*Missions berichte*, Th. I. S. 111.) Should any of them take it into their heads, of their own accord, to endeavor to procure information, concerning the religion of the other Indians, they subject themselves to the following penalties, according to the laws of the Tschentus. “If a man of “the *Sooder* reads the *Bedis* of the *Shafter*, or the *Pooran*, to a *Bramin*, a “*Chehtere*, or a *Bice*, then the magistrate shall heat some bitter oil, and “pour it into the aforefaid *Sooder's* mouth; and if a *Sooder* listens to the *Bedis* “of the *Shafter*, then the oil, heated as before, shall be poured into his ears, “and *arzeez* and wax shall be melted together, and the orifice of his ears shall “be stopped therewith.—This ordination serves also for the *Arzâl* tribe.” *Gentoo Laws*, octavo, 1777, 261—2.

(18) *Herod. lib. III. cap. 99. p. 202.* ἄλλοι δὲ τῶν Ἰνδῶν πρὸς ἡῶ οἰκέοντες τέτων, νομάδες εἰσὶ, κρεῶν ἐδεσθαι ὤμων. καλέονται δὲ Παδαῖοι. νόμοισι δὲ τοιοῖς εἰς λέγονται χρᾶσθαι, ὅς αὖν κάμη τῶν αἰῶν, ἦν τε ἀνὴρ, ἦν τε γυνή, τὸν μὲν ἀνδρα ἄνδρες οἱ μάλιστα οἱ ὀμιλέοντες κτείνουσι, φάμενοι αὐτὸν, τηρόμενον τῇ νάσῳ, τὰ κρέα σφίσι διαφθείρεσθαι. Ὁ δὲ, ἀπαρνεόμενός ἐστι μὴ μὲν νοσέειν. Οἱ δὲ, εἰ συγγινωσκόμενοι, ἀποκτείναντες κατευχέσθαι. ἦν δὲ γυνὴ κάμη, ὡσαύτως αἱ ἐπιχρεώμεναι μάλιστα γυναῖκες ταυτὰ τοῖσι ἀνδράσι ποιεῦσι. τὸν γὰρ δὴ ἐς γῆρας ἀπικόμενον δύσαντες, κατευχέονται. ἐς δὲ τῆς λόγον εἰ πολλοὶ τινες αὐτέων ἀπικνέονται. πρὸ γὰρ τῆς τὸν ἐς νῆσον πάντα πίπτοντα κτείνουσι.

Translation.

Translation.

The other Indians who inhabit to the eastward, are nomadic, and live on raw flesh. They are called Padeans. They are said to have the following customs among them. When any one falls sick, if a man, his nearest male relations, and most intimate friends, kill him, giving as a reason, that his disorder would cause him to fall away, and his flesh thereby be less palatable. It is in vain for him to deny that he is sick, they murder him without mercy, and feast on his flesh. If it be a woman, her nearest female relations, act in the same manner as the men among themselves. They kill such as are come to a great age, and eat them, but this seldom happens, as they never fail to kill those that fall sick.

(19) Timur dont le dessein étoit de participer au mérite et à la gloire de la *Gazie*, et qui n'avoit levé sa nombreuse Armée, qu'en intention de faire la guerre aux ennemis de sa religion, se résolut aisément à l'entreprise de la Conquête des Indes. *Histoire de Timur Bec. Ecrite en Persan par Cherefeddin Ali, Traduite en François, par Mr. Petis de la Croix. Tom. III. pag. 9.*

(20) This circumstance occurred, particularly at the taking of Bannir (*Histoire de Timur Bec, Tom. III. Chap. 14.*) and in the neighbourhood of Delhi, where Timur's most important battle was to be fought, as he there met the chief army of the Sultan of India. The historian relates the cause, and the number of Indian slaves, which were massacred by Timur's command, in the following words: L'Emir Gellan Chah, et les autres Generaux, remontrèrent à Timur, que depuis son passage de l'Indus jusqu'alors, on avoit fait plus de cent mille Esclaves Indiens, qui la plupart étoient Guébres et Idolâtres; qu'ils étoient dans le camp, et qu'on devoit s'attendre que dans la temps d'une bataille opiniâtée, ils leveroient le masque, se jetteroient sur nos Soldats, prendroient le parti de ceux de Deli, tacheroient de se joindre à eux, et faisant balancer la victoire la plus assurée, nous feroient perdre la bataille. Cette remontrance fut soutenue par ceux qui avoient remarqué, que quand les officiers de Mellou Can étoient sortis de Deli avec leurs Elephans pour nous attaquer, les Esclaves avoient fait voir sur leur visage une joye extraordinaire: cette affaire fut mise en deliberation avec toutes ses circonstances; Timur après y avoir fait une sérieuse reflexion, expédia un ordre, portant que ceux qui auroient

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des Esclaves Indiens, eussent à les mettre à mort, et que quiconque différeroit, ou mépriseroit cet ordre, seroit mis à mort lui même. Aussitôt après la publication de cet ordre, on se mit en devoir de l'exécuter; et l'on fit mourir en moins d'une heure le nombre de cent mille Indiens, suivant la moindre supputation qui en fut faite. *Idem* Cap. XVIII. pag. 89, 90.

(21) The inveteracy of the lowest class against the higher is so great that, e. g. no Bramin dare shew himself in those places where the Sooders have their huts, as he would run the risk of being buried, with a shower of stones. *Dänische Missions berichte*, Th. I. Seit 711.

F I N I S.

S U P P L E M E N T.

THE Author reckons the Jews a proof of his assertions, concerning the Gipsies; who, although the written documents of the former, may render them tenacious in matters of religion, yet as they are equally rigid in other respects, he supposes that steadiness to proceed from their Oriental extraction.

The Turks are here introduced, as a further proof of the unwillingness, shewn by Oriental people, to change their manners. (1)

The miserable state of these people (the Gipsies) may be collected from the following circumstances. WE have it from tradition, that several people, particularly women, have been buried by their own desire, in order to put an end to their wretched lives; and a later account informs us, that a Gipsy man, who had been taken, after being whipped, and swearing that he would not commit any act of revenge, was carried beyond the borders, and threatened to be hanged, should he return. A few days afterwards he experienced the same fate, in another place, and then again in a third, upon which he returned to the first, and desired his sentence should be put in execution, that he might be released from a world where he had the misfortune to belong to such a set of beings. They were not always even looked upon as human

human creatures, for at a hunting party at one of the small German courts, a mother and her sucking child, were shot like a couple of wild beasts.

As upon examination, the idea of Gipsies stealing children, seems not to have much foundation, so the accusation of having eaten several people, becomes very dubious, on a closer investigation; and yet the sentence (2) pronounced upon them shews, that the judge must have been fully persuaded of it. But how could any person act, if their own confession of the crime was false, consequently the dreadful sentence of death was the result of a judicial error. This suspicion is supported by more than one circumstance.

In the first place, the condemnation itself contains very strong hints, if We consider the contents, with respect to the general proceedings, and the grounds on which the malefactors were condemned, with certain traits in the Gipsies character, and compare all these with an event recorded in the Hungarian history, which happened in the year 1534. The Gipsies were suspected of traitorously assisting John Zapolya, wherefore the Governor of Leutschau, *Cfernabo*, sent out some horsemen to arrest a party of them, near Iglo: The greatest part escaped by flight, they only took a few old men and boys, who were brought into Leutschau. These confessed circumstantially, (which appears highly improbable, that men should lye in such a manner, to their own ruin,) as well before, as upon the rack, the following falsities, that a hundred of them had been sent by Zapolya since the middle of Lent, and had agreed for a sum of money, to set fire to the five chief cities, Kaschau, Leutschau, Bartfeld, Eperies and

and Zeben; that the Saturday before, several of them had privately entered Leutschau, disguised like Wallachians and shepherds, under the pretence of selling skins, that they laid fire in various places, moreover, that they had murdered several people, and finally, that they had letters from Zapolya to thirteen different cities, with orders to afford them shelter and protection within their districts, as long as they chose to remain. In consequence of this confession they were impaled, "but whether justly or "not," adds the Chronicle, "that let him answer for who "condemned (3) them." For on being conducted about the town, to shew in what places they had laid the fire, they could not specify them; besides, they denied every thing when they came to execution. (4) Except the circumstance of retracting, of which nothing is mentioned in the sentence of death, the case seems to be exactly similar between those and the men-eaters in question. These were taken up on suspicion of theft, in the course of the examination something escaped them which gave occasion to think they had committed murder, and the criminals being interrogated on this point, perhaps on account of the severity used, or it may be, from an idea of heroism (a very common trait of their character) they confessed the fact, and chattered away till they had filled the paper with circumstances, without considering the consequences. When called upon to discover where they had deposited the dead bodies, they promised to shew, but on being brought to the spot nothing was found, and they endeavored to run off. Nevertheless, having once confessed the murder, they were put on the rack. As the bodies could not be found, the judge imagined they must have eaten them, which though denied

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by the poor miserable wretches, it was of no avail, and decided their fate. The following extract of a letter (5) from Hungary, gives further reason to doubt of it. "You will certainly have heard of the men-eaters in the district of Hont. The matter is not at all confirmed. The ——— of the County, who, by an overhasty judgement, had forty of them executed, has been, on that account, suspended by the Emperor, and a Councillor, as Royal Commissary, will be sent from Vienna, to examine minutely into the affair. The many people said to have been eaten, are reported to be all forthcoming, and the confession of these people is said to have been extorted by inhuman beating on very slight suspicion." (6)

The remainder who were imprisoned, were, after the examination of the Commissary, beaten as thieves, but not capitally punished, and it is highly probable, that those who had been executed before, only deserved their fate as having committed murder, but not at all as men-eaters.

Swinburne gives (7) a curious account of their shameless ingenuity, to cheat the people, at a fair at Marfco Nuovo.

If the Gipsies attempted to cheat the Wayvodes of their Tribute, these, on the contrary, plagued them very much; and the Empress sent orders to restrain them (8)

The Turks are so fully convinced of the Gipsies little sincerity in religious matters, that although a Jew, by becoming a Mahometan, is freed from the payment of the charadsch, the Gipsies are not, at least in the neighbourhood of Constantinople. They are compelled to pay this polltax even though their ancestors, for centuries back, had been Mahometans; or though they should
actually

actually have been a pilgrimage (9) to Mecca. The privilege of wearing a white turban, is the only advantage, their conversion gives them over unbelieving Jews and Gipsies.

In 1578 a law was made in Poland to prohibit any persons from receiving Gipsies into their houses, under pain of banishment. (10)

Matthæus quotes a sentence, of the court of Utrecht, against a Gipsy who had been apprehended in 1545, for disobeying the order for banishing them, to the following purport: To be whipped till the blood came, have both his nostrils slit, his hair cut off, his beard shaved, and then to be transported for life. (11)

In every place where the Emperor's orders for civilising these people, were attempted to be put in execution, it could only be effected by force, one man was so much chagrined at the new regulations, that he went to market, sold his horse for six guilders, brought the money home to his family, gave directions how it should be disposed of; then, like Cato, unwilling to survive the freedom of his countrymen, he destroyed himself.

One of the Chronicles mentions, that an hord, which carried about passports, had artificers, among them, who could write and cut seals, according as they had occasion for them. (12)

It is not necessary to trust entirely to circumstantial proof for the existence of these safe conducts, as besides a later, but here very pertinent order of the former Great Hungarian Count Thurzo, (13) given in the year 1616, remarkable for its serious and humane contents; an older one, given in the earliest age of the Gipsies, by the most august Prince, the Emperor Sigismund, (14) is still extant. It is written on paper, and was brought by those who were at Regensburg in 1423. Andreas Presbyter

copied it into his six years Journal, which is in the possession of Oefelius. Sigismund seems to have given the like to several hords and at earlier periods, this being dated in 1423, and the tribe who were at Bologna in 1422, had one of the same import.

Mr. MARSDEN has collected, from the Gipsies here, as many words as he could get; he has also got by correspondence from Constantinople, a collection of words used by the Cingaris thereabouts; and these together with the words given by LUDOLF in his *Historia Æthiopica*, compared with the Hindostan vulgar language, shew it to be the same language, which is used by the Gipsies and in Hindostan. *Letter from Mr. Dryander to Hofrath Loder in Fena*, dated 22 April, 1785.

The Second Edition contains a third copy of the Lord's Prayer, with the literal translation in Latin. (15).

The Author in his Second Edition does not insist on the word Polgar, being positive evidence of the Gipsies Oriental extraction, but does not allow that all the other circumstances which tend to prove it, are therefore to be disputed. When he finds that Ram is a mode of calling to one another among the Indians, and that Rom or Rome, is the same among the Gipsies, he is rather inclined to believe this has an affinity to the Indian word Ram, than that it is a proper name among the Gipsies, as has hitherto been imagined. From the same origin he traces the particular liking the Gipsies have to red cloaths, above those of all other colors, which he can assign no reason for, till he compares it with Indian manners. The Bramin performs all his religious worship in a white dress, without the
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least mixture of any other color. As soon as he returns home from these functions, he changes his white turban for a red one. The common Indians also prefer this color for their little round caps. When these last, especially on holidays, make a double deep yellow stripe on their foreheads with fat, saffron, and sacred cow-dung. The Bramins make the same stripe with red (16) as a mark of pre-eminence. Moreover, the desire of the Gipsies to conceal their language, is a striking Indian trait. "Custom, says Pallas, " of the Indians round Astrakan, " has rendered them to the greatest degree suspicious and silent " about their language, inasmuch that I never was able to procure " a small vocabulary from them."

To the circumstances of their fondness for saffron, and their unwillingly marrying any person but what is of their own Cast, if we add, that some of those who arrived at Forli, gave out that they came from India, (17) we shall come but little short of positive proof that they are Indians, although the following chapter will contain entirely new confirmations of it.

The attachment of these people, (the Pariars) to their own habits, is so strong, that after a boy has been purchased, (and that may be done for half a guilder) fed, cloathed, and every method used to make him a better man, he generally runs back to his stinking huts (18) which is a striking parallel to the trials made in Hungary for the improvement of the Gipsies.

Even among the lower classes and refuse of the Suders, there is a quality of people not unlike our Gipsies, with respect to their wandering about in particular hords, unless it may be admitted that they are Gipsies who have straggled back again, and

and having travelled together, may be more attached to each other, or notwithstanding the lowness of them all, may be looked upon as inferior beings by the Sooders, who have constantly resided in the country. There are great numbers of them in India, who have buffaloes of their own, on which they load their property, and chuse to reside in deserts. An hord of this kind is mentioned in the History of the Life of Hyder Ally, who, laying aside the common Indian prejudices about such unclean people, rendered them very useful to his army. The Editor of this History, a French officer in Hyder Ally's service, calls the said hord a kind of Bohemians, that is, Gipsies; perhaps, had he known that Gipsies originate from India, he might have been able to give us some more circumstantial account of this wandering Indian hord. (19)

NOTES to the SUPPLEMENT.

(1) **C**OUNT Bonneval forsook his master and his religion in order to introduce a more perfect military system among the Turks; as did likewise two other people, with a view of assisting him, Monchevreul and Ramsay, the latter of which made his fortune among the Russians, under the title of Count Belmain. The people at first regarded the small corps entrusted to him, and trained to the European discipline only as a matter of amusement for the courtiers, but when the Turks discovered the extent of the plan, by Bonneval's desiring a larger detachment, the people in power set themselves against it, and the whole nation was in a ferment, insomuch that a rebellion was apprehended, and the Author concludes, "il fallut cesser tous ces exercices qui n'allarmèrent que les Turcs. V. *Histoire de la guerre des Russes contre les Turcs*, par Mr. de KERALIO (à Paris 1780-8) Tom. I, p. 3. f.

(2) *Sententia Fisci Magistralis Comitatus Hontensis contra Zingaros 1782, Deliberatum est;*

Adstantibus in causam adtractis primum sola furtorum cum nocturnis Lanienae Vitzohenfis et Rotarii Almasiensis Camerae effractionibus commissorum præsumptione gravatis, utque hæc et plura minutiora sed et homicidium unum forma Obsessionis perpetratum, ingredientisque ad istud Complices sub Nris 1. 2. 3. 4. & 5. revelantibus; istis demum per partes incaptivatis et in societate peculiari conventiculo coalita, plurium hujus et *Barsiensis* Comitatus sylvarum obsessionem, et Georgio quidem Sárközy in genere 24 homicidia sub Nro 8, aliis vero alias diversis locis, distincti temporis et variæ conditionis Itinerantium, numeroque, propterea quod in singulo crudelitatis actu omnes præsentibus non fuerit, difformi, necesse sub præscriptis Nris, et 6. 7. 9. usque 41 inclusive, confitentibus, atque incontrita horum confessione sua perseverantibus: tametsi quidem hanc societatem defluentis anni festo S. Josephi conditam esse sub Nro. 3. asseratur; cum tamen

Michael

Michael Szigmond sub Nro. 24 a 3bus aut 4or, Michael Sandor sub Nro. 15. circiter a 5. Franciscus et Kaspar Konech sub Nris 22. 23. a 5 vel 6. Michaël Vörös, sub Nro. 16 ab 8 annis, semel socios fuisse agnoscant; Georgius Sárközy sub Nro. 8. homicidium ad Szölös ante 10 annos peractum memoret; Andreas Baifza sub Nro. 7. semet ab annis 12 latrocinari aperiat; Maria Koralyi sub Nro. 27. tria in fylva Nemefiensi homicidia facile ad annos 20 efferat; juxta præadductum Michael Vörös sub Nro. 16. præfati Georgii Sárközy jam antehac tota progenie in inferioribus partibus laqueo extincta, ipse idem coram complice Francisco Didy sub Nro. 3 semet a parvis furari gloriatus sit, societatem istam latronis hujus Sexagenarii alioquin per omnes Complices pro Antesignano primario declarati, ætati virili cœvam in exitu singulæ hyemis recolligi et constabiliari consuetam potius, quam præattacto Festo S. Josephi conflam, fortissime præsumendum esse.

Quamquam porro Latrocinii hujus adeo veterani, et ea, quod hi Rei a furtis pecorum provinciæ hujus domesticorum, prout astuta faex præsensit, exactius quærendorum abstinuerint, et etiam Itinerantes non nisi a longe extraneos, aut *Hajeros** variis cætero quinquoque fatis pereuntes, ad ictus suos rapuerint, ita ut hinc unus Lanio Perefzlenyjenfis circa festum exaltatæ S. Crucis domo discedens hucdum desideretur, et hujus etiam vita vel mors vestium per Uxorem ejus, Judicio præfenti, denunciatarum, ab illis quas Lanionis jam hoc vere, postquam Zsigardiani complices primi comprehensi fuissent, in fylvis Pocsuvadlenfibus occisi fuisse, Stephanus Töhöly sub N° 6, Andreas Borfza sub N° 7, Georgius Sárközy sub N° 8, et Carolus Gaspar sub N° 13 referunt, incerta sit, fraude tam diu nimiumque occulti corpora delicti omnia, quærenda non fuerint, quia nihilominus recte hunc Lanionem recentius, et paulo prius in Almas Domo Nicola Didy hætenus profugi tres ad simul peremtus esse homines ex pluribus, sed signanter sub N° 13, 24, et 41, detectis, confiterit, postquam horum oculate inspiciendorum industria complices diversi exhumationem et ostensionem cadaverum promittentes ad faciem locorum quadruplici via adducti fuissent, eisdem ibi nihil, præterquam elabendi occasionem quærentibus, ac ita, labore simpliciter perduto, reductis; atque tam his, quam reliquis omnibus ad quæstionem,

quo

* Sind in Kremnitz die Bergleute; die dort diesen Namen führen.

quo cadavera converterint? factam, angularem foci Domus Nicolao-Didianæ lapidem, in quo ibi occisos consecuerunt, clamante innocentium sanguine adhuc madidum, horumque ac aliorum per sylvas truculenter eneſtorum ibidem dilanationem, coſturam et Barbaricam, iſtis non amplius abominabilem, ſed frequentato uſu conſuetudinariam, imo deliciſam potius carnis humanæ, quandoque ad ſuas etiam domos juxta ſub Nro. 10 et 34. ex ſylvis allatæ Vorationem, ſponte ac benevole agnoſcentibus; occurrere quidem quod Matthæus Hluchy aurium impedimento, et blaſa multum voce: Fœminæ autem Maritos aut Viros concubenarios ſecutæ, ſexus ſui infirmitate alleviari viderentur; cum interim vir iſte complicitis remotius a ſe confrontati vocem non adeo altam intellexiſſe atque eidem directe apteque reſpondiſſe in Figura ſedis hujus Reviſoriæ obſervatus, præterea in domo Didiana corporum exhumationem et alio tranſlationem mentitus ſpe profugii, eorundem oſtenſionem commodis ſignis et etiam voce ſatis intelligibili promiſerit, ac in faciem loci educus verſus ſylvam Commiſſarium, aſſiſtentesque Incolas Almaſſienſes præcedens, abjecto e brachiis fune profugium reipſa tentaverit, atque hac etiam ratione pro conſistente reo habendus ſit; uxoribus autem nec vinculum matrimoniale, eo minus concubinis peccamiſoſus et ipſe Concubinatus tribuat Latrocinii vel ſimplicis, eo magis tanti temporis totque homicidiis maculati, excuſationem, quæ in hoc caſu non ſolum viros ſequebantur, ſed juxta ſub Nris 9. 8. 30. et 34. in Domo Didyana intra duas Fälfö et Alſo-Almas ſibi adeo junctas Poſſeſſiones, ut utraque pro uno loco haberi poſſit, medio ſpatio ſita ad ſuperandum occidentorum, qui metuebatur, ejulatum commiſſo ſibi per viros ad luſum fidium, cantu, ſaltu, et conſuſo clamore cooperatæ ſunt. Ideo has fœminas et præadductum Matthæum Hluchy, cum reliquis viris, omnes pœna mortis, et quidem viros cum exaſperationibus, dignos declarari.

Quoniam igitur Viri a fœminis, Ductores a primariis et ſecundariis ſubalternis, ſeniores a junioribus, et prout ad audendum eo modo pœnas ſuſtinendum validiores a debilioribus ad utrumque ſequeſtrandi ſint. Hiñc *levata tenus* ſpecificatas Annam Reuai, Mariam Kuralyi, Mariam Franciſci Didy Conſortem, Catharinam Szouſyhy, Helenam Martini Geczy conſortem, Roſam Farkas, Saram Thomæ Jónas conſortem, Eliſabetham Balas, Cæciliam Särközy, Mariam Michaelis Sandor conſortem, Suſannam Franciſci Jónas conſortem, Mariam Jónas,

Mariam Radics Kallaianam, alteram Mariam Radics Polyakianam Viduas, Mariam Christinam Thomæ Istock consortem, et Helenam Szarka Georgii Särközy concubinam, *ad Gladium*; ita ut harum decolationem Viri suspendendi: Ex Viris autem Michaelem Zfigard, Franciscum Didy, Jonam Antus, Josephum Geczy alias Kaka, Nicolaum Laczy, Martinum Geczy, Franciscum Dobecz, Carolum Gáspár, Matthæum Hluchy, Michaëlem Sándor, Paulum Didy, Senioremi Michaëlem Jónás, Kasparum Konefch, Michaëlem Zfigmond et Samuelem Belaj, *ad Laqueum*; ita ut horum suspendium Rota frangendi; postea Stephanum Zfigard, Stephanum Poroutyi, Stephanum Tököly, Andream Boifza, Franciscum Jónás et Michaëlem Jónás Darasiensem ad crurifragium a parte inferiore inchoandum; ita ut horum fracturam quadrifariandi contueantur: Tandem Georgium Sarközy, Michaelem Vörös et Franciscum Konefch, ad quadrifariationem condemnari; atque in hoc Reorum et poenarum separatione ad majus exemplum vindictæ de crimine detestando carnum humanarum esu polluto, ac qua tali Legibus Patriæ et Praxi criminali, eo quod per totam Regni hujus retroactam ætatem casus non fuerit, ignoto, sumtæ præmissorum executionem (hac tamen et sententiæ publicatione quoad fæminas sub Nris 28, 38, et 41 prægnantes, et si quæ plures compertæ fuerint, usque partum suspenfa) in Kemencze, Bath et Czab juxta maximas comitatus hujus possessiones rotis, quantum fieri potuerit, tertiis peragendam ac præsertim in præsentis temporis crebra sylvestrium prædonum fama quadrantis unius in vicinia Pontis Leledienfis, alterius autem et utriusque quadrifariandorum Malefactorum capita retentari in Terreno Dregeliensfi, exituque versus Nagy Orofzy infamibus columnis appensionem decerni.

(3) Si bene judicati sunt annon? de hoc reddat rationem Dominus Czernabo.

(4) V. Carol. WAGNERI Analecæta Scepusii, Part II. (Viennæ 1774. 4) sub anno MDXXXIV, p. 173. 174.

(5) Von vornehmer hand nach Göttingen geschrieben, und datirt—den 20ten Nov. 1782.

(6) By a manuscript account from Transilvania we are assured there are four sorts of Gipsies in that country. 1) City Gipsies, who are the most civilised of any, they maintain themselves by music, smith's work, selling old cloaths, horse-dealing, &c. 2) Goldwashers, who are a real advantage to a state. 3) The Tent Gipsies. 4) The Egyptian Gipsies, these are more dirty and more addicted

addicted to thieving than any of the foregoing. There are not any of the City Gipsies in Hungary.—Although these distinctions should not be proved from real different qualities of them, but be only the different degrees of their cultivation; It will not be superfluous to have hinted at them, as it may serve to refer to with respect to the foregoing and following descriptions.

(7) *Swinburne's Travels in the Two Sicilies*, p. 306.

(8) V. The two following orders, by which it will appear, that it was a particular mark of favor to be appointed superintendant of the Gipsies.

Articulus diætalis pro Festo B. Michaëlis Archangeli, Albæ Julæ, 1558.

Quia Czigani per Vaivodas eorum variis taxationibus et exactionibus extraordinariis, contra veterem consuetudinem ipsorum infestantur: supplicarunt igitur fideles Regnicolæ, dignentur Majestates Suæ sacræ, * Vaivodis Czigianorum committere, ne ultra veterem eorum proventum ad insolitas exactiones compellant, sed contenti sint intra annum a singulis Czigianorum taxa unius floreni, nempe ad Festum Sⁱ Georgii denar. 50; ad Festum Sⁱ Michaëlis similiter 50.

Artic. diætal. in Enyed Feria sexta proxima post Dominicam Reminiscere.

Ann. 1560.

Supplicaverant superioribus Comitibus iidem Regnicolæ Sacræ quondam† Reginali M^{ti} et Serenitati quoque Suæ ‡ pro Zingaris seu Czigianis, qui per Vaivodas eorum variis taxationibus, exactionibus, et captivitatibus opprimuntur, dignarentur M^{tes} Suæ, ipsis Vaivodis Ciganorum committere, ne ultra solitum florenum, videlicet singulum quolibet anno in duobus terminis a singulo Cigano, tentorium proprium habente, exigere debeant, juxta morem et consuetudinem ab antiquo observatam. Propterea statutum est, ut quilibet Ciganus tentorium habens, pro Festo B. Georgii Martyris den. 50, pro Festo vero B. Martini, totidem ad locum sedis Comitatus, in quo residentiam habet, importare, ubi servitor Vaivodæ adesse, et pecunias hujusmodi levare debeat, nec amplius ab eis exigere valeant. Si qui vero Ciganorum hoc præstare negligenter; ab illis, ubi deprehendi poterunt, exigant. Solventes vero more præmissis, ne molestant.

I i 2

(9) Anzeigen,

* *Isabella* and her Son.

† Because the Queen *Isabella* was deceased.

‡ John II. Son of *Isabella*.

(9) Hrn. Niebuhr's Aufsatz von den verschiedenen Nationen des Türkischen Reichs; im Deutsch. Museum. J. 1784. Seit 23.

(10) Promptuar. statutor. Regni Poloniæ, per Paul SCERBIC, Part. I. p. 55. and especially Leges, statuta et constitutiones Regn. Polon. (Varfov. 1732. seqq. Fol.) Tom. II. p. 608, 691, 972.

(11) De Jure Gladii, Cap. 33, pag. 633.

(12) WESTPHAL. Monumenta inedita rer. German. Tom. IV. column. 341.

(13) *Litteræ Palatini Hungarini*, ann. 1616. Comes Georgius Thurzo de Bethlenfalva, Regni Hungariæ Palatinus et Judex Cumanorum &c. universis et singulis Prælatiis, Baronibus, Comitibus, Vice-Comitibus, Capitaneis, Præfectis, Castellanis, Egregiis, Nobilibus et Circumspectis, aliisque fidelibus Subjectis Sacræ Cæsareæ Regiæque Majestatis, cujuscunque status, conditionis et præeminentiæ, possessionatis hominibus, tum Ecclesiasticis quam Secularibus, in hoc Regno Hungariæ constitutis et existentibus, præsentibus Nostris visuris, salutem et officii Nostri commendationem, quibus vero interest, favorem.

Cum volucres cœli suos habeant nidos, vulpes foveas, lupi latibula, leones et urfi speluncas, et quælibet animalia sua agnoscant domicilia; misera vero gens Aegyptiaca (quos Czingaros vocamus), misera pro certo, quamvis vulgo ignoratur, an ob crudelis illius Pharaonis Tyrannidem, vel ita fati depositibus, veteri suo instituto in agris et pratis extra urbes, sub tentoriis saltem attritis, vitam acerbissimam agere consueverit, unaque senes et juvenes, pueri et infantes ejusdem gentis, imbres, frigora, æstusque intensissimos, extra parietes sufferre didicerint, nullam habeant in terris hæreditatem, non urbes, non arces, non oppida neque tecta optent regalia, sed incertis semper sedibus errans, ignara divitiarum, atque incia omnis ambitionis, in dies et horas sub aëre dio duntaxat, manuum labore incudes, folles, malleos et forcipes versando, victum et amictum quæritet, ac pro sui sustentatione, et necessaria victus acquisitione, diversas non solum Hungariæ, sed totius mundi partes peragraré, et per mare per terras, per saxa, per ignes oberrare, pauperiemque fugere consueverit; propterea gentem hanc misericordia et omni favere dignam existimantes, hortamur vos et requirimus, ut, quoties aliqua gentis Aegyptiacæ caterva, præsertim vero præsentium exhibitoris Francisci Waivodæ (non ultimus suæ stirpis alumnus) cum sibi subjectis et sub ductu suo militantibus Czingaris, una cum liberis, familiis,

familiis, tentoriis, incudibus, follibus, malleis, forcipibus, aliisque rebus et bonis suis, ad vestras terras, tenuta, dominia, possessiones, honores et Officiolatus, aut vestri per medium pervenient, libenter eidem in suburbiis, campis, pratis, et terris vestris descendendi, tentoria figendi, artem ipsorum fabrilem, solitamque victus rationem probe exercendi, facultatem exercere, eosdemque tam in personis, quam rebus suis quibuslibet, contra violentos quosvis, turbatores, vexatores, et damnificatores, tueri, protegere et defendere velitis ac debeatis. Secus non facturi.

Præsentibus perfectis exhibitori restitutis, datum in Byche die vigesima Februarii. Anno domini Millefimo Sexcentesimo Decimo sexto.

Comes Georgius Thurzo (L. S.)

Georgius Zavodszky Secretar,

(14) *Litteræ Sigismundi pro Zingaris, ann. 1423.* Sigismundus Dei gratia Romanorum Rex semper Augustus, ac Hungariæ, Bohemiæ, Dalmatiæ, Croatiæ, &c. Rex. Fidelibus nostris universis Nobilibus, Militibus Castellanis, Officialibus, Tributariis, civitatibus liberis, oppidis et eorum iudicibus in Regno et sub Dominio nostro constitutis et existentibus salutem cum dilectione. Fideles nostri adierunt in præsentiam personaliter *Ladislaus Waynoda* Ciganorum cum aliis ad ipsum spectantibus, nobis humilimas porrexerunt supplicationes, huc in Sepus in nostra præsentia supplicationum precum cum instantia, ut ipsis gratia nostra uberiori providere dignaremur. Unde nos, illorum supplicatione illecti, eisdem hanc libertatem duximus concedendam. Quare quodocunque idem *Ladislaus Waynoda* et sua gens ad dicta nostra dominia, videlicet civitates vel oppida, pervenerint, ex tunc vestris fidelitatibus præsentibus firmiter committimus et mandamus, ut eosdem *Wadislaum Waynodam* et Ciganos sibi subiectos omni sine impedimento, ac perturbatione aliquali, favere ac conservare debeatis; imo ab omnibus impetitionibus seu offensionibus tueri velitis: *Si autem inter ipsos aliqua Zizania seu perturbatio pervenerit ex parte quorumcunque, ex tunc non vos nec aliquis alter vestrum sed idem Ladislaus Wainoda* iudicandi et liberandi habeat facultatem. Præsentibus autem, post earum lectionem, semper reddi iubemus præsentanti. Datum in Sepus Dominica die ante Festum St. Georgii Martyris. Anno Domini MCCCCXXIII. Regnorum nostrorum anno, Hungar. XXXVI, Romanor. vero XII. Bohemiæ tertio.

(15) Amaro

(15) Amáro del Szavo hal othé opre àndro Cšérósz avel szinton
 Noster deus qui es ibi super in cœlo, veniat sanctum
 tro Nav, te avel tri Lume te khergyol tri voje szâr andro
 tuum nomen, ut veniat tuum regnum ut fiat tua voluntas sicut in
 Cšérósz chidé te phé phu. ámáro mandro ogyéusfzuno dé áménégé
 cœlo ficque ut in terra. nostrum panem quotidianum da nobis
 ágyész értiné amenge ámáro vitfigosz té ámén kidé értináha
 hodie, remitte nobis nostrum peccatum ut nos ita remittimus
 ámaréngé, pálidchá ámén ándro dšchungalo tfafzofz, támi unkáv
 nostris, ne inducas nos in periculofam horam, fed fume
 ámen ávri ándral ó dšchungalo tiri hin é lume tiri hin ezor
 nos ex e periculo tuum est regnum tua est potentia,
 te akana - fzekcvar. Amen.
 ut nunc - semper.

(16) Pallas, am angef. O. S. 85. 89.

(17) MURATORI Scriptor. rer. Italicar. Tom. XIX, p. 890. — Aliqui dicebant, quod erant de *India*.

(18) Briefe eines Chur-Braunschweigischen Officiers in Ostindien; im Hannövrischen Magaz. Jahrg. 1785. St. 34. S. 531.

(19) Une Horde, d'une espece de Bohémiens très nombreux dans l'Inde, & dont on ne connoit point l'origine, en ce qu'ils habitent les forêts pour l'ordinaire, & à qui même le préjugé Indien défend les lieux murés, parce qu'ils mangent, à ce qu'on dit, toute sorte d'animaux, et de reptiles, eut permission d'Ayder, qui est au-dessus des préjugés, de suivre l'armée, d'y vendre du lait, du bois, & tout ce que leur industrie peut leur fournir, ils se chargèrent de transporter partie confiderable de poudre, au moyen de leurs petites charrettes trainées une par des buffes, qui les suivent dans leurs courses et voyages continuels. Afin de les faciliter, une partie d'entre eux fut assurée d'une solde, comme pionniers, & ils étoient dans les sièges & dans la construction des retranchemens, & la réparation des chemins, de la plus grande utilité, tant pour le transport des terres, que pour la confection des gabions & fascines. *Histoire d'Ayder Ali-Khan Nabob-Bahader*, ou Nouveaux Memoires sur l'Inde, (à Paris 1783, 12^o) Vol. I. pag. 264. f.

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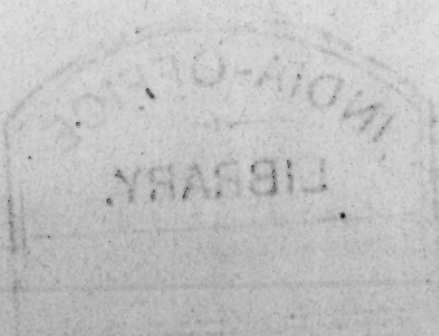
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ERRATA.

PREFACE.

- Page 1. Line 8. *for* enquires *read* enquiries
 2. . 19. . brethern . brethren
 3. . 18. after *those*, insert *observations*

INTRODUCTION.

12. . 21. *for* becaus *read* because
-
6. . 23. . Valkan . Balkan
 13. . 22. . sacrifice their chil- } . have been sacrificed to their children's
 dren to their
 30. . 12. . somethimes . sometimes
 41. . 19. dele *as*
 55. . 6. dele *at*
 . . 15. *for* Scalvonian *read* Sclavonian
 66. . 19. . triviality . idle conceit
 67. . 3. . ridiculus . ridiculous
 70. . 14. . throughs . troughs
 71. . ult. . anoy . annoy
 72. . 26.27. Sigismund Bishop } . Bishop Sigismund at Fünfkirchen
 of Fünfkirchen
 74. . 13. . incendaries . incendiaries
 75. . 21. . my . may
 81. . 4. . constraint . restraint
 91. . 21. . Hottentos . Hottentots
 93. . 18. . Graubundten . Country of the Grisons
 100. . ult. . chuse . chose
 103. . 17. dele *as*
 118. . 25. *for* apprehension . importation
 after *be* insert *the importer*
 122. . 5. *for* earthern *read* earthen
 138. . 25. Crawfish . Crayfish

